A

LIBERALL MAINTENANCE IS MANIFESTLY DVE TO THE MINISTERS of the Gospell.

BY

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TO THE

Presented by the Publishers.

LONDON,

Deo Optimo Maximo

Patri, Filio, Spiritui Sancto,

Deo Trino & uni;

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Sacrilegii autem Iudici justissimo, vindici insensissimo:

Minuta duo cum vidua illa paupercula in Evangelio; seu potius minutum unum piæ volũtatis cætera omnia minuta comprehendens, idem etiam ipsum hoc sequenti opusculo complexum, in gazophylacium divinum humillimè mittit humillimus, minimus in Divinis Minister.

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To the judicious and indifferent *Reader*, &c.

A Preface apologeticall.

THere are sundry learned and religious Treatises extant in the behalf of the Clergie for their competent maintenance, and touching their right unto the tithes. To omit the Ancients and forreigne Authours, observe how no few of our owne Nation have laboured in this necessary and pious subject: as the right Reverend Fathers in God, the Lord Bishop Andrews, *the Lord Bishop* Carlton, *&c.*

Moreover, the right Worshipfull Sir Henry Spilman, *Sir* Iames Sempell, *Doctor* Tilleslie, *Doctor* Mayer, *Doctor* Rives, *Master* Hooker, *Master* Roberts: *from some of whose Works in this kinde, I do freely acknowledge my self to have received no small furtherance.*

There are likewise other famous Writers besides, which although altogether unknowne to mee, shall nevertheless with these spoken of, be immortalized by their devout and solid lines to this purpose. Although alas too true it is, that through the deep-rooted corruption of this deplorate season, their excellent endevours this way have not attained a wished event. Wherupon some may censure my pains herein at this present, as audacious and fruitlesse.

Yet

Yet I conceive it cannot be amisse to continue discourse in a case of that consequence: neither is it reason to leave our just claime, whiles we wrongfully lose our true right.

Moreover, the bringing of the matter into frequent mention (though in a weaker manner) may prove a successefull means to make those godly and judicious Authours to be better read over and againe revolved, whose arguments well considered will appear sufficient to confound the adversary, and to end the controversie. It may also put men of the best ability in minde to manage the businesse.

Further the manifold dangers of execrable sacriledge ought to stirre up every competent person to devise and apply all possible remedies against her perilous overspreading.

Surely the prophane supposall that it was never divinely appointed for the Ministers of the Gospell to be maintained with tithes, &c. But to live as it were, upon stipendarie Almes, is an errour invested in the minds of no few folks of more then ordinary wealth and place.

And the accursed contagion thereof doth daily diffuse it selfe farre and neer, yea, and that not seldome, into worser degrees.

Insomuch that now no few feare not nor blush to finde fault with the payment of the tenths, not onely under cavill of an obliterate and cancelled Judiciall currant amongst the Iraelites: *but also under discredit of a Leviticall and unlawfull Ceremonie, disannulled at the comming of Christ.*

This grievous mischief in these perverse times seemes grown to that great height, that now any parcell of a Sermon in the right of the Church, though never so properly deduced from the text, and never so piously intended, procureth for the most part, a common hatred and uncharitable scandall of a covetous and troublesome man.

I could exemplifie thus much without travelling farre from my own Parish, and with no little sorrow shew at large what

what a world of unconscionable customes, and compositions are most obstinately, and overpowringly maintained against the Church, by sorts of eminent wealth, and credit, besides the ordinary rankes.

Moreover I might mention, that no lesse ridiculous then injurious wresting of the Statute in case of tithe wood, that the Mother freeth the Daughter, namely if the body bee above twenty yeares old, then the top, although put to firing must be freed from tithing; which most unjust absurdity findeth notwithstanding no few Patrones, even amongst some of the Law-professours, to the extreme prejudice of the Gospell.

I might yet remember some worser matter, namely glebe-lands detained by sundry persons of no small wealth and esteeme in this world, from the Church, appearing nevertheless upon record, Terriers, and other sufficient testimonies, plainely to belong thereunto.

Surely whereas I seriously consider their worldly wisedome, wealth and place retinent in some of those that deale thus unjustly with the Church: Behold the charitablest construction, which I can make of their actions, is to feare they are unfortunately lapsed into the foresaid errour against tithing, &c. And so whiles they pretend onely to allow us necessaries, they unconscionably leave us to all extremities.

Finally, the publishing of this Treatise proceedeth not forth without the private incouragements of some of my learned brethren of the Clergie.

To conclude, the most gracious God seemeth in these dayes to have in a specialler manner compassionately looked upon the calamitous estate of his oppressed Church, by sending us a Prince very propitiously inclined for her good: He hath also vouchsafed us many pious Prelats, noble and honorable personages, Judges, Lawyers, and some other Laymen of no little worth, devoutly tendring in their proper ranks, the relief and right of the Church.

Neither is the paternall good will of my religiously indulgent Diocesan to succour my distressed Vicaridge a matter

ter of small moment to animate. Moreover the courteous favour of that learned & vertuous Knight Sir Nathanael Brent in this kinde to my selfe in particular, besides others. I may justly adde the good Offices done me this way, by our Right Worshipfull Archdeacons in this Diocesse, Doctor Binge and Master White: Also the free and honest counsell in this case of Doctor Talbot, indeared unto the Clergy by his affection, and fidelity towards them.

Last of all, the promised assistance of my very worthy friend and wonted refuge, in many malevolent and Sacrilegious projects, and practises against me in my Parish, namely the Right Worshipfull Master Thomas Talbot Esquire, &c. the glory of the place were he liveth.

The generall condolement and clamour, through the whole Countrey, of all well affected children of the Church, (which know this miserable Vicaridge) at the extreme disproportion betweene the great burden of the Cure, and the poore pittance of the meanes to sustaine it with.

Surely, none of these premisses but have some force and weight: And therefore all of them considered together, cannot but prove very ponderous to induce, and perswade mee for Sions sake not to hold my peace, and remaine silent: But rather (in the willingly acknowledged weakenesse and slendernesse of my abilities) to imploy my best endeavours, as a dutifull Son, in the humble service of our holy and venerable Mother the Church.

And in all reverence and lowlinesse of mind, I cheerefully submit them unto the Censure of my Ecclesiasticall Superiours.

Farewell in the Author of all welfare, Christ Iesus; to whom, with the Father and the Holy Ghost, three persons and one God, be all honour and glory for evermore. Amen.

Thy Servant in the Lord,

Ioshua Meene.

1 Cor. 9 chap. part of the 9 verſe.

Thou ſhalt not muzzle the mouth of the Oxe that treadeth out the corne.

THe Oxe knoweth his owner (the Prophet *Iſaiah* expreſſeth) I might thus invert the words in a myſticall ſenſe; Many an owner knoweth not his Oxe. For if he did take meet notice of him as he ought, it would be a meane to make him change the company of his cruell muzzles, into competent maintenance.

But as a righteous man regardeth the life of his beaſt, ſo the bowels of the wicked are cruell, *Salomon* ſheweth. Theſe times of Church-robberie might in ſome ſort be ſaid to reſemble the ſeaſon of *Iobs* calamitie; *The Oxen were plowing, and the Aſſes feeding beſides them.*

It falleth out in theſe dayes of ours quite contrary unto the diſcourſe, *Gen.* 41. of King *Pharaohs* dreame: for behold the fat Oxen, the high fleſhed Bulles of *Baſhan* doe eate up the leane ones by devouring their due means. How ſhould they then be ſtrong to labour, that there be no breaking in nor going out, no complaining in our ſtreets, *Pſal.* 144.

Let us pray the Lord of the great harveſt, *Luke* 10. that he would ſend forth labourers into his field, and into his Barne, and that they may be liberally allowed whatſoe-

ver is requiſite for their painfull places. And that through his grace, the men of this world may be drawne and moved to practiſe this divine precept; *Thou ſhalt not muzzle the mouth of the Oxe that treadeth out the corne.*

Our Apoſtle here appeareth like that excellent houſholder in the Goſpell, which bringeth forth out of his treaſury things new and old: for when as he had alledged, what liberty hee might have juſtly aſſumed to himſelfe in ſundry other particulars; loe he proceedeth to a further inſtance touching that freedome hee could alſo rightly take, by vertue of his miniſteriall function, in the matter of maintenance.

To warrant the goodneſſe of this his claime and intereſt, he ſeemeth to fetch ayd and ſupport out of the old Teſtament. For confirmation of this point, to raiſe likewiſe fit ſupplyes of freſh forces to the ſame purpoſe out of the new.

The ſenſe of the words, and the ſeverall parts of this Text ſhall receive their diſpatch together.

Obſerve then firſt the commander, ſecondly, the perſon commanded: thirdly, the command it ſelfe: fourthly, the reaſon of the command.

1 Touching the Commander. If wee conſider him as he is ſupreme; behold he is the eternall Law-giver. But if we regard him as he is ſubordinate, then we muſt remember *Moſes* his ſervant.

2 Touching the perſon commanded in the word *thou*, let us comprehend in this circumſtance, primarily the children of *Iſrael*: ſecondarily, all people.

3 Touching the command it ſelfe in this clauſe, *ſhalt not muzzle the mouth of the Oxe*. *Aquinas* admoniſheth to underſtand this ſentence: firſt literally of Oxen, which *Ainſworth* affirmeth, are here named but for an inſtance, all other ſorts of labouring and uſefull beaſts being likewiſe meant under that terme: ſecondly, ſpiritually, of the Miniſters of the word, they may in no ſort be muzzled.

Or

Or as the Chaldee Paraphraſt rendreth it, have their mouthes tyed up with the cruell cords of ſacriledge.

The ſenſe for the Oxen is plaine as the words ſound, (ſaith *Abulenſis*) but yet it is not the principall; for the ſenſe which concerneth the Miniſters is chiefe, and eſpecially intended of the holy Ghoſt.

4 Touching the reaſon of the command thus rehearſed, *that treadeth out the corne*; or as others reade it, *when he treadeth, in his treading or threſhing*. In thoſe dayes flayles were not in uſe, but the feet of beaſts, *Hoſ.* 10. otherwhiles wheeles, ſometime ſtones, *Iſa.* 28.

One of the Hebrew Rabbines recordeth a law currant in that nation, with a penalty upon the offending perſon; How the beaſt muſt not be hindred from feeding in his plowing, ſowing, reaping the crop, treading out the corne, carriage of burdens, &c. All which (Expoſitours write) muſt be myſtically reflected upon the Evangelicall Prieſts. *Thou ſhalt not muzzle the mouth of the Oxe, &c.*

The doctrine from the premiſſes may be collected in this forme: *The Miniſters of the Goſpell which labour in getting out and exhibiting the graine of Gods word unto the people, muſt in no wiſe be debarred from the meanes of their meet maintenance in that reſpect.*

For proofe of this point: firſt, we will muſter up together the arguments of our Apoſtle in this preſent chapter: ſecondly, wee will adjoyne ſome collaterall places for confirmation of the premiſſes: thirdly, wee will expreſſe the certainty of our propoſition from the nature and exigencie of the place of the Miniſtery: fourthly, we will declare the truth of this doctrine from the duenеſſe of tythes by divine right to the Miniſters of the Goſpell: fiftly, wee will prove the poynt by diſcourſe of the unequall condition of Impropriations: ſixtly, wee will demonſtrate our obſervation from the recitall of ſundry inconveniences, which are incurred through defect of its due execution.

A threefold cord is not quickly broken, was part of King *Salomons* Sermon, *Eccleſiaſtes* 4. the ſame ſtrength in perſwaſion befalls this ſixefold combination. *Thou ſhalt not muzzle, &c.*

1 Wee will muſter up together the arguments of our Apoſtle in this preſent chapter: wherein wee might not amiſſe profeſſe, how hee unclaſpeth a double volume touching the caſe; namely, the booke of nature, and the booke of Gods word.

In the booke of nature, firſt we may behold him arguing the matter with an aſſembly of ſimilitudes gathered together from the vocations of warre and peace, verſe 7. *Who goeth a warfare at any time at his owne charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of it?*

As then ſouldiers have deſervedly their due ſtipends: as husbandmen reape their anſwerable fruits: as ſhepheards receive their paſtorall profits: Surely ſo muſt the ſpirituall Miniſters, the chariots and horſemen of *Iſrael*, the Captaines of Chriſtian companies under the great Generall our Lord Ieſus, have their full pay and wages. So muſt the myſticall husbandmen in the Vineyard and Garden of his Church, freely participate of the grapes and fruits of their paines and plantations. So muſt the ſhepheards of mens ſoules receive meet benefit from among their tended flockes, and be fed with the milke of nurcing fathers and nurcing mothers breaſts.

As the Souldier meriteth his military ſtipend, the vineyard-planter his wine, the Shepheard his wooll: So muſt the ſpirituall Paſtors (repreſenting all theſe callings in a divers kinde) be thought to deſerve, and indeed receive liberall recompence for their labours.

2 Herein we might ſee our Apoſtle making his matter good from the manner of other Teachers: their example he aſſumeth as ſufficient evidence for himſelfe. Since their practiſe was to take of the people meanes for their maintenance,

tenance, and it was a lawfull courſe for them ſo to doe; The conſequence then ſeemed very good and juſtifiable for him to uſe no leſſe liberty.

Yea being a chiefe Apoſtle, a principall Teacher, he appeared to have ſo much the more licence herein then ſundry ordinary Miniſters. Thus verſe 12. *If others be partakers of this power over you, are not we rather?*

Dux militi major, ratem qui temperat, anteit remigis officium: If the common Souldier may juſtly challenge a competent part of the ſpoyle, then may the Generall well expect a richer portion, a prey of divers colours of needle-worke, *Iudges* 5. And if the Marriner can rightly claime any priviledge, then can the Pilot lawfully demand matters of more preheminence.

So where a ſimple Prieſt hath a ſufficient intereſt, much more an Apoſtle, a Prelate hath a title in a higher degree prevalent.

2 In the booke of Gods word, Saint *Paul* doth aſſure this matter with an invincible power of divine decree: *Say I theſe things as a man* (he expoſtulateth) *or ſaith not the law the ſame alſo?* for it is written, he ſheweth, in the law of *Moſes*, *Thou ſhalt not muzzle the mouth of the Oxe that treadeth out the corne.*

Doth God take care for Oxen? or ſaith he it altogether for our ſakes? no doubt this is, that hee that ploweth ſhould plow in hope, and hee that threſheth in hope, ſhould be partaker of his hope, *verſes* 8.9.10.

The Apoſtle here appeareth with a Prolepſis in his ſpeeches; for he preventeth that objection, which ſome might perchance oppoſe againſt theſe ſimilitudes aſſumed from worldly things, becauſe of the difference of humane matters from divine: wherefore hee confirmeth the dictate of naturall reaſon with the determination of the law of the Lord, *Deut.* 25.

The argument is drawne in this place, firſt, from the leſſer to the greater: if Gods providence be thus good

and gracious toward Oxen, ſurely then it ſhineth in a more excellent manner of care for the children of men.

His ſtatute touching Oxen, Saint *Ambroſe* telleth us, was not intended there to ſtay, and to ſtretch no further; but it meant more eſpecially humane creatures, moſt of all the Miniſters of the Goſpell.

When as then the eyes of all living wights wait upon the Lord, and he giveth them their meat in due ſeaſon, he openeth his hand and ſatisfieth the deſire of every creature: he giveth to the beaſt his food, and to the young Ravens that cry, hee cauſeth the graſſe to grow for the cattell, he ſendeth the Springs into the vallies to give them drinke, and that the wilde Aſſes may quench their thirſt. Hee appointeth the fowles of the heaven their habitation, which ſing among the branches, the Cedars to make their neſts, and for the Storke an houſe of firre trees: the high hils a refuge for the wilde Goats, and the rockes for the Conies, as we reade in the Pſalmiſt. Beſides, the Sparrowes, (two of which are ſold for a farthing) be under his protection, *Matth. 6.* yea, hee hath vouchſafed to make a ſolemne law and conſtitution in the behalfe of oxen for their allowance.

Certainly then his pleaſure is plaine, his precept is perpetuall, that the ſpirituall oxen of the Clergie, which labour in the field of his Church, muſt never bee muzzled from enjoying the juſt meanes of their painefull places.

If under the example of the Oxe (as *Rabbi Solomon* inferreth) a due proviſion of ſuſtenance for every labouring beaſt is enacted, and no unequall dealing touching them diſpenſed with.

Behold then the Eccleſiaſticall toylers muſt doe it in hope, and follow their worke with fruition of reward: yea indeed ruling well, and being diligent in word and doctrine, be counted worthy of double honour, for the Scripture ſaith, *Thou ſhalt not muzzle the Oxe that treadeth out the corn, and the labourer is worthy of his reward,* 1 Tim. 5.

Thus

Thus the brute beasts (as *Athanasius* and *Chrysostome* also conceive) which at first were made for the use of men, are likewise here mentioned not so much for themselves, as most for their sakes. *Thou shalt not muzzle, &c.*

2 Our Apostle evinceth his assertion by undeniable termes of comparison, or he draweth an argument from the greater to the lesse: *If we have sowne unto you spirituall things, is it a great thing if wee shall reape your carnall things?* verse 11. As if he should have said, if we provide for your soules, it is a poore recompence that you should provide for our bodies, because as the soule farre way excelleth the body, so the food for the soule very much surmounteth the price and worth of bodily food.

If we of the Ministery bring you bagges which waxe not old, a treasure in the heavens that faileth not, whereas neither thiefe approacheth, nor moath corrupteth, *Luke* 12. Then open your earthly purses, grudge not your transitory treasures in that manner which Almighty God hath commanded for our maintenance.

If we bring you *Matth.* 13. that one pearle of great price; that invaluable treasure hid in a field; lose it not then by sparing of cost, cast it not away for feare of charge, but imitate that devout and wise Merchant man there commended, who forsooke and sold any worldly thing he had, for to buy that field, to purchase that goodly pearle.

Quæ vos nobis rependitis nequaquam collatis in vos beneficiis respondent: nos æterna, spiritualia, cœlestia offerimus, vos fluxa, temporalia, caduca, fragilia refertis. Alas would men make an impartiall estimate in this matter, they would soone then conclude with themselves, that there is no proportionable comparison betweene those good things they bring to their Pastors, and those glad tidings brought by their Ministers unto them, betweene the bread of the earth, and the bread of heaven, betweene the meat which perisheth, & the meat which indureth.

Quis

Quis ignorat ſpiritualia carnalibus eſſe multo præſtantiora? what is the temporall tythe which Pariſhioners returne their Prieſts, if wee conſider the eternall truth which the Prieſts teach their Pariſhioners? what, ſeemes the ſheaves of corne to ſtand in any termes of worth with their ſentences of comfort? how vile appeare their payments to the vertue of their prayers? how poore are their offerings to the price of their orations? *O fortunatos nimium, bona ſi ſua norint, agricolas!* Oh happy countrey men if they knew their owne advantage in this change; if they would well count what huge and heavenly oddes of gaine they get by reaſon of this permutation!

Let me expoſtulate a little with them to inform them aright. Is the expence of corruptible Mammon equivalent to the purchaſe of cœleſtiall Sermons? Is the gift of glebes of anſwerable value to the gaine of godlineſſe? are *Lammas* profits of like excellency as the fruits of Paradiſe?

Can the contents of this preſent wilderneſſe countervaile the commodities of the land of promiſe? doth droſſe equall gold? will water match wines? may earth mate heaven? can vanity compare with eternity?

Surely, I would wiſh thoſe worldly minded perſons, which preſume upon ſuch diſproportionable paradoxes; to annoint their eyes with eye-ſalve, that they may ſee, *Apocalypſe* 3. Then they will not onely ſoone diſcerne an infinite diſtance betweene the vertue and worth of theſe ſeverals, but moreover certainly determine touching this point, *Rom.* 15. If they have been made partakers of their ſpirituall things, their duty alſo is to miniſter unto them in carnall things, *Thou ſhalt not muzzle the mouth, &c.*

3 Our Apoſtle fortifieth his caſe with an argument from Gods ordinance in this wiſe; *Doe not ye know that they which miniſter about holy things, live of the things of the Temple? and they which wait at the Altar, are partakers with*

with the Altar? even ſo hath the Lord ordained, that they which preach the Goſpell, ſhould live of the Goſpell, verſes 13.14.

What God the Father primarily conſtituted in this caſe, was not afterwards cancelled by God the Sonne, ſaith *Aretius*, for there is the ſame reaſon alwayes ſubſiſting of conſerving the worſhip of God. And that indeed was amongſt all nations (he noteth) by a publique maintenance. This publique worke requireth publique wages, *Aquinas* writeth.

Wherefore ſome have here ſuppoſed, how the condition of this place hath a twofold reflection, namely upon the Prieſts of the Lord, and the Prieſts of the Gentiles. *Ipſa naturalis ratio hoc habet, ut quis inde vivat unde laborat*: Saint *Ambroſe* affirmeth, how even naturall reaſon alledgeth thus much, that folkes muſt look to live of that function, wherein they labour.

By a divine law in the old Teſtament, the Miniſters had a publique and certaine proviſion of meanes ordained for their liberall maintenance, therefore much more the Miniſters of the new Teſtament, becauſe their Miniſtery is the moſt excellent.

The Prieſts of the Heathens had likewiſe this priviledge; good reaſon then that the Prieſts of the Chriſtians ſhould receive herein no leſſe, but rather a larger allowance.

If any would plead, why pretend you the Law of *Moſes* unto us, who are not now obliged to theſe antiquated rules living under the Goſpell?

Behold Saint *Paul* in this place oppoſeth againſt them the divine appointment afreſh! But if they replyed, when did that appeare? we anſwer, even in that ſeaſon, when our Saviour Chriſt ſent forth his Diſciples, inhibiting them to make proviſion for their owne ſelves, as moſt due unto them from others in regard of their labour and paines: threatning alſo ſuch as welcomed them not in

this contribution besides attention.

Calvin here collecteth how the Ministers, should not live on those whom they teach, as depending upon almes (according to the errour of the Anabaptists) but upon the Gospell.

For the Lord saith *Theophylact*, hath so determined the matter, by enacting in the new Testament Lawes conformable to the old, So that after what manner hee had anciently set downe, that he who serveth about the Altar, must live of the Altar.

So now hee likewise sheweth, how the Evangelicall Preachers, must not live barely of the peoples allowance, but of the Gospell, least perchance their auditours would wax proud and domineering over them, through a swelling conceit, that they had their meanes from them, and so were beholding unto them.

The maintenance then of the Ministery (it is here manifest) ought not to bee eleemosynarie, or upon benevolence; but a setled and affined portion; namelie, the tith of the increase of the fruites of the earth.

For these seeme fittest by Gods owne ordinance of them; first, to the Leviticall Priesthood, and secondly, after the change of that Service, by way of intailement of them to the Ministers of the Gospell. Whereby (Saint *Chrysostome* declareth) the Priests which by right receive them, may not be upbrayded; and the Parishioners, who are bound to pay them, must not boast nor bee puffed up.

Thou shalt not muzzle the mouth &c. wee are now secondly, to adjoyne some collaterall places for confirmation of the premisses. I will not bee tedious with instances, the tender of this one place unto you, *Galatians* the 6. may seeme sufficient: *Let him that is taught in the Word, communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reape, &c.* Saint *Paul*

in

in this passage appeareth to use very significant speeches for the purpose. It is not amisse to examine them in a serious manner, that we may the more evidently perceive, what a necessary duty lyeth upon the Laity to render backe a good returne of temporals unto the Ministers of the Gospell.

The first word which hee useth is κοινωνείτω, let him communicate; by this terme Saint *Chrysostome* tels us how he intimateth that there must bee διάδοσις, a vicissitude and intercourse, a flux and reflux of heavenly and earthly things, betweene the Priest & the Parish. Justice it selfe challengeth thus much, for men to expresse their due thankfulnesse toward their Teachers, by bountifull recompencing of their Pastorall labours with abundant supplies of all conveniences.

Secondly, hee useth the word κατηχούμενος, which terme may be taken for the delivering of any doctrine, by the organ of the voyce to instruct, others in the mysteries of the Christian Religion. The Apostle therefore in this place, appeareth to put a plaine difference betweene the labouring and lazie Ministers, betweene the diligent Bees and idle Drones, betweene the industrious treaders out of the corne, and the voluptuous eaters up of the corne.

There must bee *ratio dati et accepti*, saith *Arborem*, a true reckoning on both sides; the Pastour must piously imploy his talent, and the Parishioner must profitably reply in his element; the Minister must performe his part, and the Auditour must doe his duty: the Sower must reape, and the receiver must returne a croppe with increase.

Thirdly, we meete with the manner of communication subjoyned, ἐν πᾶσι ἀγαθοῖς in all good things: not in a few, but in all; love, reverence, and maintenance, *Athanasius* noteth, expressing al liberalitie towards them, Saint *Chrysostome* observeth. Which they may very well

fulfill (these Fathers affirme) as receiving much more, then they can returne.

This is a rule saith Doctor *Mayer* to supply the Ministers with all necessaries ; especially (as is most agreeable to the divine Law) the people are hereby injoyned freely and willingly to communicate in all those goods, which bee the severall increases of their fruites of the earth unto them.

Surely this verse seemeth very powerfull against no small number of covetous worldlings. Some will impart nothing at all to their Pastours maintenance, but only perforce ; some will expend in this case but a poore and unworthy pittance. Some besides wretched miserables use wicked deceit & fraud in their payments. They pretend ill trading, how their corne is thinne, their cattle did not thrive, their fruits were few, &c. the times are hard, their charge is great, their meanes be small, &c. But this I say, *hee that soweth sparingly shall reape sparingly, and hee which soweth bountifully shall reape bountifully*, 2 *Corinthians* 3. These covetous Idolaters carry themselves cleane contrary to the Apostles precept ; behold hee pleadeth for liberality, but they practise parsimony ; he is for sincerity, but they for subtilty ; he desireth plaindealing, but they delight in impostures.

Let not then men thus impiously erre in this enjoyned communicatiō of their goods. It is best for every one to take heede of deceitfull excuses in this kind, *Anselmus* admonisheth ; because although humane creatures may be often deluded, yet the all seeing Lord, the searcher of the heart and the reynes is never gone beyond. These cunning pretexts may coozen many men, but the Lord doth easily discerne through the closest mist of their Sacrilegious falshood, Saint *Hierome* sheweth.

This sinne is much greater then you suppose, saith *Aretius*, God is not mocked, there will follow a doomesday booke, a reckoning season, when as such base minded

ed Earthwormes ſhall reape as they have ſowne; namely, for their corrupt and unconſcionable dealing, the proper wages thereof, that is to ſay, eternal death and damnation.

These Church-robbing ſinnes, which now not ſeldome minister matter of laughter to profane worldlings, and ſeeme but veniall in their ſeduced imaginations, will then ſhew forth a ſcarlet colour, a crimſon dy of a mournefull and mortall nature amongſt the greateſt and moſt grievous offences. *Thou ſhalt not muzzle the mouth, &c.*

Thirdly, wee are to expreſſe the nature of our propoſition, from the nature and exigency of the place of the Miniſtery. It is the complaint of learned and religious Biſhop *Davenant*, *Imperita plebecula feriari nos arbitratur totos dies, nec aliquid negotii habere poſtquam Templi pedem exiuerimus*: The ignorant Common people imagineth that wee make many holi-dayes, and that wee have nothing to doe but onely at Church.

Nevertheleſſe, our caſe is cleane otherwiſe, for beſides the outward exercile of our Paſtorall function, behold, there is, if not a perpetuall, yet a daily burden of prayer, meditation, ſtudy, &c. Impoſed upō our ſhoulders; ſo that the truth is, wee never loyter leſſe, then when wee are thought to be moſt at leaſure.

It is impoſſible to ſuſtaine theſe & ſundry other painefull incumbencies, proper to our places without ſufficiencie, and affluence of competent maintenance.

The want of this, may well occaſion the Clergy to impute the fault of fayling in theſe duties unto the iniquity of the times, and the penuriouſneſſe of the people, euen as victorious *Annibal* cryed out, *negando ſupplementum, vos retraxiſtis*, how he was perforce drawn out of almoſt Conquered *Italy*, bythe *Carthaginians* per-

nicious parſimony.

If ver erat æternum, per ſe dabat omnia tellus: the golden age were ſtill in *eſſe*, with a free will offering of all delights and neceſſaries. If bread and fiſh rained voluntarily downe from Heaven, as is reported to have fallen in the dayes of the Emperour *Otho* the third.

Were the doctrine of the Iewiſh *Talmud*, verified for the preſent in this Iland, touching the free and ready preparedneſſe of all manner of Victuals. Could wee attaine to have the Angels our Caters with the Heremite *Or* in the deſert of *Thebaies*: or with another fabulous bird of the ſame feather Saint *Alpias*, to live a longer ſpace here on earth without hunger and thirſt.

Were wee able to walke as farre with bread and water, as the Prophet *Elijah* went 1 *Kings*, 19. Or might our poore and ſmall meaſure of proviſion miraculouſly multiply like the Widdows little cruſe of oyle, and handfull of meale into many indeficient veſſels 1 *Kings* 17. and 2 *Kings* 4.

Or would a few loaves and fiſhes ſuffice to feed thouſands, and increaſe into ſundry basketfuls of fragements *Matthew* 14. Could our cloathes (like the *Iſraelites* in their forty yeares travaile through the deſerts) continue without waxing old upon us, and our ſhooes hold good without waſt and decay on our feete, *Deuteronomy*, 29.

If a *Manna* honey-dew could ſtill bee gathered, during the terme of our mortall pilgrimage: or ſuch a ſweete ſhowre did melliſluouſly drop upon our drowping ſpirits, as *Antoninus* affirmeth to have deſcended upon the Chriſtian Hoſt, marching out of *Antioch* againſt the cruell *Turke Corbonach*, whereby a cheereſull vigour of minde and body, confirmed them in all the occurrences of that dangerous expedition.

Were wee Chameleon complexion'd to feed on the ayre; or monthleſſe like the Indian *Aſtomi*, to live by odour;

odour; Then ſhould Sacrilegious depredation and ſpoile bee borne with more patience, and not bring ſo much harme and prejudice. *Thou ſhalt not muzzle the mouth, &c.*

Moreover, whereas (contrary to Anabaptiſts humours, who abide no Books but the Bible, & ſome of them not ſo much as that) a good Library is the moſt neceſſary Magazin & ſtorehouſe, for to make meete proviſion of Sacred food for mens ſoules.

Yea alſo to diſcover and diſcomfit the wilde Boares of the wood, the ravenous Wolues, and crafty Foxes; namely Tyrants, Machiavellians, Infidels, Heretiques, Hypocrites, Profaniſtes, Schiſmatiques, which continually watch occaſion to ſurprize, worry, and devoure the Flocke. Were now as eaſie and cheape a way at our wiſhes, to get this ſame needfull company of meete Bookes; as we reade how once a Ship came floating into *Alexandria* of the owne accord full fraught with Armour to furniſh their wants.

Or were not the expenſive precepts of Hoſpitality and almes deeds of neceſſity to bee performed for diſcharge of dutie and example to the flocke.

Or would the Almighty and moſt glorious God, the bountifull giver of all Majeſtie, riches and honour, the benigne beſtower of all pretious bleſſings well pleaſe and take it, that even not ſeldome in an ordinary mans houſe there appeares a ſtately ſtructure, a faire Cupboard of plate, a ſumptuous furniture, a coſtly table, a ſeemly attendance, a ſtable of good Geldings, &c.

And yet will hee bee contented that his divine houſe ſhall remaine, in as bad condition many times as a ruinous, fordid, and confuſed cottage; with a courſe carpet, a home ſpunne cloath to cover his holy-board, with a poore Parſonage, a beggarly Vicaridge, a thred-bare coate, a hungry table &c. With the worſt and moſt refuſe tith for his tenthes; with poverty, neglect, and baſe-

neſſe

nesse for his Service and Ministers?

Doe ye thus requite the Lord, oh foolish people and unwise: *Deuteronomie* 32? Is this unworthy and blind partialty agreeable to the due of his glory, to the dignity of Christian soules, to the direction of Ecclesiasticall decency, to the excellency of the Clergies profession, to the credit of our Religion?

Or were these and the like particulars, impropriate upon our owne private respects, and not chiefely concerning the honour of God, the propagation of the Gospell, the welfare of the people?

Then *Barbarus has segetes*, we could the better suffer with wronged *Mephibosheth* the Sacrilegious *Siba* to take all. Then tithes, oblations, and glebes might bee detracted from the Clergy, with a great deale lesse griefe and injury to themselves, also with much smaller harme and inconvenience to their Cures.

But now since proportionable meanes are the necessary nerves of proceeding forward in every function: since money is the requisite fountaine, which feedeth with her supplementall waters each river of humane actions and temporall affaires.

Certainely then the Priestes Office must never bee grudged, nor deprived of that like provisionall priviledge and allowance which indeed wee ute not to deny our selves, nor others in the exercise of inferiour professions of farre smaller consequences; yea wee ought to afford, what is requisite in this kinde unto our very labouring beasts. For, *Thou shalt not muzzle the mouth of the oxe that treadeth out the corne.*

Fourthly, we are to declare the trueth of this doctrin, from the dunesse of tithes by divine right to the Ministers of the Gospell.

Sundry well devoted children of the Church, Clergie and Laity have religiously laboured in this laudable subject. Their lines to this purpose would shine as most

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cleare and resplendent lights, did not miserable men, when light is come into the world, love darknesse rather then light. *Iohn.* 3.

Nothing hindereth a good cause more from prevailing, then the perverse unconscionablenesse of covetous minded people, oppressing the right for their owne respects. Commeth not this hence, of the evill lusts that warre in their members, *Iames* 4.5.

And because this naturall corruption, is the very fountaine of sundrie folkes wilful contradiction, I suppose one strong argument for the dueneſſe of tithes by divine decree, might aptly be fetched forth in that regard.

Surely, when as men are bound to honour the Lord with their substance, *Proverbes* 3. But they are bold to breake this blessed Commandement, and usually preferre their wealth in the place of God, I mervaile not for my part, why the Apostle *Paul* hath named covetousnesse Idolatry.

Although then I had much rather referre you to the excellent labours of others: Nevertheleſſe, since this particular is propounded among the rest for confirmation of our collected doctrine: It seemes best not to passe it over in silence, but to afford it a briefe discourse.

Let us then speake a litle in this case of tiths. First, touching their primary intimation, and institution in the old Testament. Secondly, concerning their posteriour continuation under the Gospell.

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table unto God, forsomuch as the cares which he tendered, were penurious and not replenished. *Tertullian* telleth that *Cains* offering met with disesteeme, because *quod offerebat non recte dividebat*, he dealt it not rightly. But whether hee offended in the number or nature, in the manner or measure, or in all; I imagine not so necessary to determine precisely.

It is enough for proofe of the point, that wee must know, even when the Church was in her infancy, yet then before the Law, *Cain* and *Abel* were instructed (either by tradition, or else by naturall reason) that a chiefe part of whatsoever the earth yielded unto them, was payable to the Lords peculiar worship.

The next piece of antiquity to our purpose, appeareth in the memorable passages between *Abraham* and *Melchisedech*; [illegible]. The Patriarch with a hearty freenesse divided unto him a tenth part of al, yea even of the spoiles; and the Priest stiled him as having authority.

The conclusion is demonstrative from the type to the truth, from *Melchisedech* to *Christ*: for the act of the one is transferred into the upon this other. As blessing then, and tithing were extant in the Priesthood of *Melchisedech*, so are they most evident in the Priesthood of Christ; which shall more appeare hereafter.

As all sinned in the loines of *Adam*, so all are tithed in the loines of *Abraham*, Levi affirmeth. Behold this Patriarch who had the promises, did by this his action bind all his seed, both the children of his flesh, and the children of his faith.

If then we will be happily taken up into his Paternall bosome after our bodily dissolution, wee must also make him a Father of our thankfulnesse: if wee receive blessings in him, we ought not refuse to pay tithe in him. *Thou shalt not muzzle the mouth, &c.*

Old *Jacobs* turne is next: observe (as the learned thinke) that his Vision concerneth his whole posterity.

It followeth then (they inferre) that his vow of giving furely the Tenth unto God, is no leſſe largely obligatorie, yea upon all the families of the earth to bee bleſſed in his ſeed, *Genesis.* 28. The two former points of *Iacobs* vow; namely, firſt that the Lord ſhould bee his God, ſecondly, how that Pillar ſhould be Gods Houſe, paſſe without controverſie to bee perpetuall, touching a generall foundation of Religion, and of Sacred houſes for divine exerciſes.

But the third particular of conferring tithe to the Lords worſhip and Service, meeteth with much exemption againſt all good reaſon; becauſe what would become of the two other, if this latter did not ſupply liberall maintenance?

The Lord ſaith *Esaw*, needed none of *Iacobs* gifts, nevertheleſſe the holy Patriarch knew it was his duty to conſcere towards the maintenance of his divine Service and worſhip; although the precept of tithing was not yet meant, yet the law of nature did dictate that wee ought liberally to contribute unto theſe Sacred performances out of our proper goods and ſubſtance.

Hereupon the Prieſts amongſt the Gentiles had in all places a liberall ſuſtentation and reſpect.

Iacob hee concludeth appeareth herein, to bee much more pioully perfect then we are; for he long before the written Law unconſtrained, of his owne free will, voweth tithe unto God. But wee are ſo far remote off from his devotion, that inſtead of paying wee purloine them, in lieu of giving we take away.

Now if any one he addeth, be forward to reply, That the law of tithes did appertaine unto the old Teſtament, and ſo it is now abrogated; he anſwereth how the law of nature ſtandeth ſtill in vigour, which requireth no leſſe then the performance of our Doctrine. Alſo he ſaith how the law of charity ought to bee of that force, as to give more then the tenths in the times of neceſſity; yea

if occasion urgeth the whole for Christs take, who hath given himselfe wholy for us.

Neither (as Doctor *Willet* noteth) doth our *Iacobs* vow at this present intimate any neglect of this duty in him before, since it is lawfull for a Christian to tie himselfe by a new vow to performe that unto God, which he is otherwise bound to accomplish, and hath bin wont to put in practise. For by these meanes we may whet and better our weake and dull devotions.

Finally, the question here moved by some disaffected folkes unto the Church: To whom *Iacob* paid his tithes? seemes unnecessary, and indeed not mannerly dealing with the divine word. *Sem* and *Heber* supposed by sundry to bee the men, deceased long before: But the Altars, the sacrifice, the worship, the service of Almighty God (who liveth for ever) were the objects of our thankfull Patriarchs pious vow: And this hee performed unto the Lord, whiles he consecrated the tenth part of his goods unto religious uses. *Cajetan* and *Mercer* consent to this purpose. *Thou shalt not muzzle the mouth of the oxe &c.*

Tithes and the Law were not twinnes of one time. *Brentius* noteth them for no new invention of the Leviticall Priests, but a thing long before accustomed of the Patriarchs, in way of thanksgiving and devotion.

Yea the very Gentiles, some by the light of nature, some by tradition from the sonnes of *Noah*; held this for a principle: That they were bound to honour the al-giving God with their riches; whereupon many of them paid tiths.

Thus the Law was but a confirmer, and *Levi* but an observer of that maintenance long afore offered, and devoted unto divine Services. Therefore these tenths are fondly by some imagined to bee ceremoniall, and by others judiciall. The men of this world make them any thing, with a mind to pay nothing: but from the begin-

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ning it was not so. *Matthew* 19. The first borne were then the Priests, and they received tiths due to the Priesthood. As soone as that Sacred name is spoken of in the holy Scripture, behold there likewise mentioned the payment of tiths, that calling brought on that condition: the Priesthood and tiths seeme things reciprocate. *Thou shalt not muzzle the mouth: &c.*

This same divinely inspired practise did afterward proceed into precept. We may heare Almighty God, not in a sense of generality, but in a signification of speciall propriety, claiming them as his owne originall right. *Leviticus* 27. *And all the tiths of the Land, whether of the seed of the Land, or of the fruit of the tree, is the Lords: It is holy unto the Lord. And concerning the tiths of the herd, or of the flocke, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.*

Master *Calvin* upon the place concludeth tiths Gods proper right, and royall revenue. Hee hath a common right most amply diffused in regard of his creation and providence: Every beast of the Forrest, and the cattle upon a thousand hils, the foules of the mountaine, and the wilde beasts of the field. *Psalme* 50. All are his, and hold of his good pleasure.

But he hath a speciall right unto tiths as his own reserved demeane: they belong to his Majestie independantly: so they were solemnely proclaimed in *Sinai* above twenty yeeres at least afore their assignation to the *Levites*.

Thus it appeareth, although he had not appointed them to have beene their portion, yet had they beene still his: he vouchsafeth (Master *Calvins* phrase is) to substitute or surrogate them into his owne place touching the tiths: hee addeth how *Abraham* paid into the hands of *Melchisedech*, what indeed he ought unto God.

Our due acknowledgement of all fruites and increase to come from the Lords goodnesse, is witnessed by our

tribute of tithes to him, which when he demandeth he requireth not ours, but his owne.

The most gracious God hath beene pleased to make a deputation of this right, to such persons who minister unto him in holy things, throughout all ages, as well above *Moses*, as under the time of his Law, moreover in the succeeding season of the Gospell.

So that what his Majestie proclaimed, *Numbers* 18. *Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the Service of the Tabernacle of the Congregation*; It appertaineth unto the whole company of his Priests whiles the world endureth in respect of their Sacred imployment.

Although God gave the tithe to the *Levites*, yet did he not first found them in that incorporation, but onely transferred his owne right to that order, so long as it should continue. And after that expired, lest the same right descended (as it were by entaile) to the succeeding ministery of the Gospell.

Since then the Lords severall right, and demand of tithes hath been openly confirmed by his owne publique Statute: And since that his good pleasure hath solemnly appointed them for the holy Service sake, unto his divine Ministers in all times.

How dareth then the contemptible creature dissanull the decrees of the incomprehensible Creatour? What a marvelous impudency seemeth it in humane mortality to transmute the ordinances of the omnipotent Majesty?

How audacious doth the vile dust of man appeare, for to vary and alter the celestiall Lawes of his unchangeable maker? Loe, he hath required the tenth, but where did he ever remit it? Hee hath bound us in the obligation of his precept, but where did he ever cancell it?

Why presumeth any one to usurpe upon so impious liberty, when as his Highnesse hath vouchsafed no privi-

ledge

ledge nor licence? *Thou shalt not muzzle the mouth of the oxe &c.*

Tithe seeme neither Ceremoniall nor Iudiciall, neither typicall nor civill.

Touching the former: no proole is made of any repute: the ceremonies of *Moses* Law were so ordained, as they did prefigure, and were similitudes of heavenly things, standing in meates, and drinkes, and divers washings, and carnall rites, untill the time of reformation. *Hebrewes* 9 and they lived no longer, then whiles Christ came, unto whom they looked.

But neyther had tithes any ceremoniall institution, being separated for the necessary use and maintenance of the *Levites*: neither though they looked toward Christ, did they breath their last gaspe at his blessed birth, for then might the morall Lawes have also expired at the same period.

Touching the latter: they seeme no Iudicials, for they concerned properly the Common wealth, and these were peculiar to the Priest-hood: they pertained to policy, thus to pietie: they were no Judges of things Sacerdotall and sacred, these had an Ecclesiasticall nature, and a being afore the order of *Levi*, and the time of *Moses* was taken notice of.

They are consecrate to God: man may not meddle with them, but onely by vertue of his Soveraigne right: when men make use of them, as of the Lords allowance or wages: marke then, that this is not for our naturall or civill worke, but for Religion, the divine worship.

Wherefore we must not imagine (the tenths as things in common use, but separate by God himselfe for his spirituall service and servants, so they ought to continue without humane reversall.

For what the Lord hath once established, and enacted, and limited within the listes of no expresse space of time;

Behold,

Behold, that must remaine, as the lasting of the Lawes of the *Medes* and *Persians* are anciently written of, unchangeable for ever, untill the same God himselfe doth repeale them, who at first ratified them.

Whiles his divine Service endureth, the tithe which are appropriate to him, and thereunto deputed by him, must likewise keepe their course of continuance. Surely, they which vainely suppose, that his soveraigne statutes may be dealt with like a role of wax, or a leaden rule, namely altered and wrested according to covetous mens corrupt humours, shall verily finde him at length to *breake them with a rod of iron, and to dash them in pieces like a potters vessell* Psal. 2. *Thou shalt not muzzle the mouth, &c.*

Secondly, concerning the Posteriour continuation of the right of tithes under the Gospell: that may be entreated of in this twofold manner: namely, either by divine constitution, or else by humane consecration.

Firstly, touching the continuation of the right of the tithe under the Gospell by divine constitution. It is enough, *Gentler*, wareth to know, that the duties payable of old in this kinde, ought to be transferred unto the Church of the New Testament. For although the Levitticall Priesthood be abolished, and legall sacrifices have ceased; yet notwithstanding the ministery of the Gospell still remaineth, and therefore the meanes of their living must in no wise be diminished.

Some of the learned have alledged in this sense, our Saviour Christ answers Matth. 22. When as the deceitfull Pharisees sought so subtilly to circumvent him; Render (saith he) to *Cæsar the things that are Cæsars, and unto God the things that are Gods.* *Cæsar* must receive his tribute according to the image superscribed upon the coine, God must receive his chime according to the purport of his Law in that case provided.

Wee reade in the 23. Chapter of the ſame Evangeliſt, how our Lord Ieſus reproving the hypocriſie of the Scribes and Phariſees, for making a goodly ſhew of an upright conſcience in their tithing, even of the ſmalleſt particulars, when as they omitted the weightier matters of the Law; loe he doth thus at laſt conclude, Theſe ought yee to have done, and not to leave the other undone.

Saint *Auguſtine*, *Chryſoſtome*, with ſundry famous Authours beſides expound this inſtance to our purpoſe. I mervaile then, how a great many miſerable Earthwormes moſt vainely imagine to mount up aloft, into the heaven of bliſſe, comming very farre ſhort of the righteouſneſſe of the Scribes and Phariſees in this caſe; when as our Saviour ſaith, *except your righteouſneſſe ſhall exceede the righteouſneſſe of the Scribes and Phariſees, yee ſhall in no wiſe enter into the Kingdome of heaven.*

Neither is their cavill of any ſufficient force, how the alledged place onely concerned the *Iſraelites* under the *Levite* Prieſthood; Becauſe as the Lord Biſhop *Andrewes* obſerveth, whereas other Phariſaicall ſcrupuloſities premiſed in the chapter meet with a brand of abrogation, this ſtill remaineth with a mark of approbation.

Neither dare I ſuppoſe, that the intereſt of the Lord ſolemnely eſtabliſhed in the old Teſtament, doth thus ſodainely expire in the New, unleſſe his owne ſelfe had ſignified unto us a reſignation of his right.

It is written *Matthew.* 11. *Verily I ſay unto you among them that are borne of women, there hath not riſen a greater then Iohn the Baptiſt: notwithſtanding hee that is leaſt in the Kingdome of heaven, is greater then hee.* Meaning, that for ſo much as *Iohn* Baptiſt was next unto Chriſt in time, above all the Prophets, which ever lived before him, his happineſſe went therefore beyond

them in that high reſpect for he ſaw what they deſired to ſee, and ſaw not.

Becauſe alſo he was of a more worthy calling, for hee might be reported to have pointed out Chriſt with the finger of a fuller diſcovery, which others could not deſcry, but onely afarre off.

Thus likewiſe thoſe men which ſucceeded *John* in this ſacred Miniſtery, namely the Apoſtles, and their ſucceſſours to the end of the world, are happier in a higher degree, and of a more excellent calling then *Iohn* the Baptiſt, becauſe living in the reſplendent ſeaſon of the much glorioufer illumination of the Goſpell.

Doctor *Downham* examining the particulars of the *Levites* profits, affirmeth, how they amounted to a far greater meaſure for the maintenance of that ſmall tribe, then all the Biſhoprickes, Benefices, Colledgelands, or whatſoever other Eccleſiaſticall emoluments doe yet remaine, yea although the Index *expurgatorius* of ſacrilegious inquiſition had not with that extreme tyranny invaded, and over-runne them.

Why ſhould then the Evangelicall Sunne ſo marvelouſly ſurmounting the glimmering Moone-ſhine of the Law, in the ſweet of ſaving knowledge, ſuffer ſo miſſebeſeeming an eclipſe in the moſt diſproportionable meanes of Miniſterial maintenance, & not rather exceed the other in neceſſary abundance, as it doth in notable brightneſſe?

If the miniſtration of condemnation be glorious, much more doth the miniſtration of righteouſneſſe exceede in glory. 2 *Corinthians*. 3. when as the Miniſter of the Goſpell hath ſucceeded the *Levite* in the Miniſtery, and is the Miniſter of a better Teſtament, what cauſe can bee then conceived, but that he ought alſo to ſucceed him in the ſtipend or allowance?

Quotis ratio præcepti tale præceptum: the Civilians tell us, it is right that the Law ſhould not expire as long as the reaſon of it remaineth. Moreover reaſon, equity, and

and ſacred Scripture require, that the worthier wages belong to the worthier Calling. *Thou ſhalt not muzzle the mouth, &c.*

Further obſerve how the 13. and 14. verſes of this Chapter, as likewiſe *Galatians* 6. will (if well conſidered) that the decree touching tithe in the old Teſtament is not diſſolved in the new, but ſtill continued, and the practiſe of the former a preſident for the latter.

For that ſame maintenance which the Apoſtle Saint *Paul* in thoſe places maketh mention of, is moſt aptly expounded by Scripture to be the tenth part.

And though the manner of portion in them places, ſeeme in ſome mens ſight left undetermined, yet if wee may explaine Scripture by Scripture (as indeede ſuch a mutuall intercourſe ſhould bee betweene the old and new Teſtament) then doubtleſſe the cleare phraſes of the one may eaſily declare the obſcurer ſpeech of the other: And ſo by the context of holy writ the tenth will ſoone come to bee diſcovered, and Gods ordinance there repeated by the Apoſtle, be preſerved inviolable, and carnall conceits without warrant be diſcarded, and this divine Law endure in force and vigour. *Thou ſhalt not muzzle, &c.*

The ſeventh Chapter of the Epiſtle to the *Hebrewes* ſeemeth a ſtrong champion in this caſe. Now conſider how great this man was, unto whom even the Patriarch *Abraham* gave the tenth of the ſpoiles.

And verily they that are of the ſonnes of *Levi*, who receive the Office of the Prieſthood, have a commandement to take tithe of the people, according to the Law, that is of their brethren, though they came out of the loines of *Abraham*.

But he whoſe deſcent is not counted from them, received tithe of *Abraham*, and bleſſed him that had the promiſes.

And without all contradiction the leſſe is bleſſed of

the better. And here men that die receive tithe, but there he receiveth them of whom it is witnessed that hee liveth. And as I may so say, *Levi* also who received tithe, paid tithe in *Abraham*. For hee was yet in the loines of his Father when *Melchisedech* met him. &c.

Levi in Abraham decimatus est, quoniam in lumbis ejus fuit, quando decimas dedit sacerdoti Melchisedech: Saint *Augustin* hath left written that *Levi* was tithed in *Abraham*, because he was in his loines, when he gave tithe to the Priest *Melchisedech*.

I conceive the scope of this Scripture is to manifest, and magnifie the high and honourable condition of *Melchisedech*, and consequently of Christ Iesus. But one maine argument for *Melchisedecs* admirable greatnesse, is drawne by our Apostle from his receiving tithe of him, whose off-spring the tribe of *Levi* (then in *Abrahams* loines) afterward took tithe.

For δεδεκάτωκε τ Ἀβραάμ, he tithed *Abraham*, taking the tenth part of him as his due, and not given.

Neither may wee affirme that *Melchisedecs* admirable greatnesse is since unhappily eclipsed, and fallen into wane, but rather he is as ample and evident still as ever he was, because he is the Priest of God for ever, a Priest that never dieth; and so his Priesthood and the rights of it never cease.

But certainely his greatnesse in his antitype Christ, cannot be concluded to be still the same, if Christ hath no right to take tithe, for this indeed appeareth the chiefest, and most urged of the two notable arguments to declare his greatnesse.

This argument of *Pererius* may bee said to concerne the point; The Priesthood of *Melchisedec* hath beene more excellent then the Leviticall Priesthood. But Christ hath beene a Priest after the order of *Melchisedech*: therefore the Priesthood of Christ is more excellent

lent then the Leviticall Priesthood.

The minor proposition is manifest, *Psalm.* 110. and the major is proved by Saint *Paul* in a twofold manner, partly because *Melchisedech* blessed *Abraham*, principally because he received tiths of him.

What then was due and paid to *Melchisedech*, is also due and payable to Christ, else he were not a Priest for ever after the order of *Melchisedech*, if he should faile in something to be as *Melchisedech* was: But to grant that seemeth absurd, because he is after his order, as the Priests of the Law were after *Aarons*.

Since then tiths were due and paid to *Melchisedech*, doubtlesse they are due and ought to be paid unto Christ: And so consequently to his servants the Ministers of the Gospell, who are Christ representatively, and in whom he blesseth, & refresheth with the bread and wine of the holy Sacrament, & of heavenly consolations the faithfull, which are weary and ready otherwise to faint in their spirituall warrefare.

Neither was *Abrahams* payment of tiths voluntary, but of duty: for wee must note how *Melchisedech* was the image of Christ & his Church: *Abraham* figured forth the Congregation of the faithfull.

Although then *Levi* received tiths afterward by a particular grant from God for the time, yet he payd them generally with the Congregation in the loines of *Abraham* unto the Priesthood of Christ, here personed by *Melchisedech*: which being perpetuall, and an image of this in the Gospell, may well note unto us, that this duty of tithing ought also to be perpetuall.

Saint *Chrysostome* conceiveth *Abraham* to have been herein our Tutour; and whiles he payeth tiths, not to a Priest offering up Leviticall sacrifices, but administring bread and wine (the elements of the Evangelicall Sacrament) it intimateth sufficiently that men must now pay their tiths to the Ministers of the Gospell.

Moreover, if the order of Prieſthood here ſpoken of be an eternall order, and yet ſuch an order as to whom the tithe are due (which plainly appeareth in the Chapter alledged) ſurely then, let the Prieſt be either *Melchiſedech* the type, or Chriſt the Antitype, yet the ſame matter muſt remaine ſtill evinced, namely that tithe muſt alwaies continue to the end of the world, being the rightfull due of an enduring Prieſthood.

To this purpoſe may be applyed theſe words of Maſter *Calvin* on the place; The Apoſtle affirmeth the dignity of *Melchiſedechs* Prieſthood to be for ever, and that of the Prieſthood of *Levi* but temporary. The life of this latter Prieſthood was one day to be diſſolved, even as the lives of men ſhould expire.

Yet no Scripture ſpeaking of tithe payd to *Melchiſedech*, ſaith any thing of his death, wherefore the right of his Prieſthood was not to ceaſe but continue.

The latter Law did not derogate from the former, the right belonging of old to *Melchiſedech*, is not now repealed by another Law given of God by *Moſes*, whereby to turne over that right unto the *Levites*.

Saint *Paul* prevented that conceit, *cum dicit ad tempus decimas Levitis ſolutas*, ſhewing that tithe were paid to the *Levites* but for a certaine ſeaſon, becauſe they might not live ever.

But *Melchiſedech* being immortall, retaineth unto the end what God hath once given him; namely the dignity, duty, yea and the rights of the Prieſthood, which are declared to be the tithe, &c.

The 13. 14. &c. verſes of this 7. Chapter with ſome other paſſages therein, will determine the things ſpoken under the name of *Melchiſedech* upon Chriſt without queſtion.

Behold then he is the rightfull receiver of tithe, in his Evangelicall Prieſthood, even by witneſſe of the new Teſtament.

As

As under the Law tiths were not ſo much the *Levites* as Gods in the *Levites*, they receiving them as deputed by him to take this ſacred tribute.

Even ſo likewiſe before the Law, not ſo much *Melchiſedech*, as the Lord in *Melchiſedech* did receive tiths. Now under the Goſpell, not ſo much the Miniſters of the Goſpell, as he that is our bleſſed Lord Ieſus Chriſt in the Miniſters of the Goſpell, doth by divine right take the tithes.

Miſerable then are thoſe wretches which dare defraud him, by depriving his Miniſters, and regard not this precept. *Thou ſhalt not muzzle the mouth &c.*

Although whiles Chriſt lived on earth, the Leviticall Prieſthood being not abrogated, had the tithes. Moreover he and his Apoſtles leading a kinde of travelling life from place to place, could not conveniently receive them; yet intermiſſion for a time muſt not bee thought to infringe their due right; no more then the ſuſpenſion of circumciſion for forty yeares ſpace in the wilderneſſe, did diſannull that.

The Apoſtles alſo and their primitive ſucceſſours tooke the price of whole fields, and poſſeſſions of thoſe which converted to the Church, and profeſſed the Goſpell; whereby they had meete meanes to maintaine their owne ſelves, and the poore brethren.

That courſe continued about two hundred yeares after Chriſt, and the practiſe of it multiplied into a very great proportion.

Then the ſtate of the Church being ſetled, the ancient Fathers taught tithes to be thus due, general councels decreed them ſo, and publique authority renewed the paiment of them.

To this purpoſe the Lord Biſhop *Andrewes* bringeth in *Cyprian, Clemens Alexandrinus, Origen, Auguſtin, Chryſoſtome, Hierome, &c.* Pronouncing the detainers of tithes to be invaders of other mens goods: how neyther

ther leſſe nor worſe muſt be paid: how the offenders in this ſort have no due feare of God, nor true ſenſe of repentance;

Yea to be voyd of all thankfull memory, of the divine liberality and bounty towards them. How ſuch wretches ſeeme wickeder then the Scribes and Phariſees, who durſt meddle with nothing for their proper uſes, before they had firſt of all ſeparated the tenthes, fearing elſe a curſe to fall upon them for defrauding the Lord.

He alſo produceth ſome Orthodox Councels, which ſtrictly decreed *decimarum penſiones et paraciarum diviſiones*, the payments of tithes and diviſions of Pariſhes: Alſo ſhew the ordinances of divine Lawes in this caſe, and the Excommunication of refractory offenders in this point.

Hee alſo rehearſeth ſome inſtances out of the Canon and Civill Lawes, which anciently accounted Pariſhes and tithes, Clergie and tenths &c. to bee *ἀντιστοιχα* reciprocate and convertible, and they did enjoyne the true payments of them under extreme penalties.

Neither did ſundry old conſtitutions, provide onely for honeſt dealing in prediall tithes, but alſo their care extended to have thoſe which are of a perſonall nature to be well paid. They had in conſcience a notable ground for this, out of that memorable place: *Galatians 6.*

From which *Aquinas* affirmeth, how all things whatſoever a man poſſeſſeth, be contained under the carnall things mentioned by the Apoſtle, and therefore hee inferreth that tithes ought to be paid out of all our goods &c.

Thus much was worthily projected in the raigne of our late King *Henry* the eight, and more largely deliberated & allowed by many of the Lords ſpirituall & temporall, beſides ſundry other eminent perſons, when the laſt *Edward* ſweyghed our Engliſh Scepter: who (as

Maſter

ſter *Studley* writeth) willingly confirmed this religious, juſt, and neceſſary reſolution, for all men of trafficke, ſciences, trades, &c. that they ſhould put in practiſe the cuſtome of the City of London, for the payment of perſonall tithes: Alledging there could be no conſcience for Farmours, Plowmen, Shepheards, &c. to returne the tenth, and nevertheleſſe that the perſons of this gainfull condition would preſume themſelves to be free and exempted.

It ſeemes then an imagination voyd of all true conſcience and devotion (whether we examine it by the light of nature, or by the brightneſſe of grace) for any people to pretend, and plead an immunity, from liberall contributing to the maintenance of their ſpirituall Paſtours. It is alſo irreverently oppoſit againſt the opinion and practiſe of venerable antiquity, and contrary to my text. *Thou ſhalt not muzzle &c.*

Finally if the words of a few, otherwiſe ſuppoſing Autors (whether grave divines or judicious Lawyers bee well pondered) I conceive in effect they ſpeake to the point, I am ſure to the purpoſe of my text.

For all of them unanimouſly plead againſt wronging the Church, and for a liberall allowance to the Clergy, to furniſh and maintaine themſelves and their families, to keepe hoſpitality, to relieve the poore.

Solutio decimarum Sacerdotibus eſt de jure divino, quatenus inde ſuſtentantur, ſaith *Gerſon*, they hold them divinely precepted in theſe reſpects.

Yea, the Doctor and Student acknowledge it, to bee grounded upon the law of reaſon, that every one is bound to honour God of his proper ſubſtance, by giving a meet portion of his temporall goods unto the Miniſter, to him of things ſpirituall.

That treatiſe further affirmeth, how there is no cauſe why the people of the new Law ought to pay leſſe, to the Miniſters of the new Law, then the people of the old

Teſtament gave to the Miniſters of the old Teſtament. For the people of the new Law, bee bound to greater things then the people of the old Law were: *Matthew* 5. And the ſacrifice of the old Law was not ſo honorable as the ſacrifice of the new Law is. For the ſacrifice of the old Law was onely the figure, but the ſacrifice of the new Law is the thing that is figured: that was the ſhadow, this is the truth.

To conclude, moſt of them commend the old tithing courſe: Inſomuch as no few of theſe profeſſe in Maſter *Perkins* ſpeeches; doubtleſſe had not God himſelfe in the old Teſtament taken ſuch ſtrict orders for the livings of the *Levites*, they had beene put to no leſſe extremities, then is the miniſtery of this age, which is many times ſo miſerably muzzeled, as no mercifull man would ſuffer his beaſt. *Thou ſhalt not muzzle the mouth of the oxe that treadeth out the corne.*

Secondly, touching the continuation of the tithes under the Goſpell by humane conſecration. Admit as ſome vainely ſurmiſe, that the payment of the tithes were meerely a *Moſaicall mandate: from* which men under the Goſpell are made free; yet becauſe nature hath taught men to honour God with their ſubſtance: and for that the moſt true and ſure way to performe thus much, is by making and rendering him payment in kind, out of the very ſelfe ſame riches, which through his gracious bleſſing the earth continually bringeth forth.

And ſince that beſides, Scripture hath left us an evident example of that particular proportion, which for morall conſiderations hath beene determined moſt fit and meet by them, whoſe wiſedome could beſt of all judge. Furthermore, ſeeing that the Church of Chriſt hath long ago entered into the like obligation of tithing; me thinks then in theſe daies this queſtion ſeemes vaine and ſuperfluous, whether tithes be due by divine right or no?

Doctor

Doctor *Downham* accordingly declareth that tithes are due to Chriſtian Miniſters by vow: Chriſtian Commonweales and Councels having conſecrated them to God, and his Church: neither is it now meet time, after vowes to make this manner of enquiry, nor to endeavour for to alter them without divine diſpenſation and ſufficient ſatisfaction.

For grant at the firſt that it might have beene imagined a doubtfull and diſputable matter, yet now our caſe appeareth to hold a cleare correſpondence with theirs unto whom Saint *Peter* ſpake *Actes* 5.

Whiles it remained, was it not thine owne? and after it was ſold, was it not in thine owne power? Why haſt thou conceived this thing in thine heart? thou haſt not lyed unto men, but unto God.

If then it were not lawfull for *Ananias* and *Saphira* under pretence of Religion to ſell their Land, as if they would have given it to the Church, and yet concealed and detracted part thereof, for which we read their horrible tragedy in the aforeſaid Chapter.

Then is it much more unlawfull to detaine and withhold any part from the Church, which wee never gave, but it was rightly the Churches juſt poſſeſſion before we were borne.

The generall current of grave authority runneth this way, that whatſoever hath beene lawfully given to religion, can never be taken away againe, unleſſe redeemed with a greater price, *Leviticus* 27.

The reaſon is eaſily thus rendered, becauſe the goods of the Church are holy things, and therefore not to bee prophaned, which offence is then committed, when as they are withdrawne from the Lords Service.

The 250 cenſers of the ſeditious ſinners. *Numbers* 16. might not be prophaned becauſe they had beene hallowed, for by the Lords owne direction *Moſes* appointed *Eleazar* to take them out of the burning, and to make

of thē broad plates for a covering to the Altar, alledging their conſecration and offering up before him.

Neither can the evill lives of ſome Miniſters (much leſſe incroaching ſacriledge) juſtly alienate thoſe tithes, glebes and oblations, which have beene hallowed and offered up unto Gods Service.

For certainely although in ſubſtance the tithes, the glebes, and other goods of the Church, ſeeme the ſame that all other are, out of which they be taken.

As for example ſake, the water, the bread and the wine in the Sacraments, are all one with other water, bread, and wine; yet in regard of the uſe thereof, behold we muſt conceive no ſmall difference: ſince they are made holy and ſacred by dedication.

Therefore as it were horrible villany to abuſe the elements in the Sacraments: ſo is it execrable robbery to prophane the tithes, the glebes and other goods of the Church, and to pervert them from the religious end of their firſt inſtitution, unto ſecular (and ſo ſacrilegious) occaſions.

The title and right then which man had in any of theſe things (which ſeemed in his owne arbitrement either to give or reſerve) before his donation of them to the Church, doth by the act, and from the time of any ſuch dedication, remaine the proper poſſeſſion of God untill the worlds end, unleſſe himſelfe renounce or releaſeth it.

Good reaſon it ſhould be thus, ſince equity hath taught us, that every one ought to enjoy his owne, and what is ours no other can alienate from us, without our deliberate conſent.

No man having paſt his voluntary agreement or deed may at his pleaſure change it to the prejudice of another. Should wee then wickedly dare to deale worſe with our good God, thē his gracious Majeſtie hath permitted any other men to deale with us? When our tithes &c. might pro-

probably have appeared our owne; wee had faire colour of liberty to uſe and diſpoſe them as our ſelves thought good; but having once made them his whoſe they are, having conſecrated them to his worſhip and Service; Let us wiſely be warned by other folkes tearefull examples, what a hainous crime it is, even but to waſh and clip that coine which carrieth on it the marke of God, the token of his divine inſculpture.

Hee reckoneth all theſe by the forme of his owne ſpeeches for his owne poſſeſſions. It muſt needs then be a moſt dangerous matter for the children of men ſacrilegiouſly to invade them, and to deſpoile his Miniſters (unto whom he hath deputed them) from the fruition of them. *Thou ſhalt not muzzle &c.*

Moreover it ſeemes a point of no ſmall moment, and a thing very worthy our conſideration, that the true meaning of all ſuch as honoured the Lord with their ſubſtance, was to inveſt him with the propriety of what they dedicated unto him.

Witneſſe the ſtile of ancient grants. Thus in *magna charta*: wee have given unto God, both for us and our heires for ever. Thus *Charles* the Great; we know that the goods of the Church are the ſacred endowments of God: To the Lord our God we offer and dedicate whatſoever we deliver unto his Church.

Thus the Lawes Imperiall make ſome-things to belong by right of nature, indifferently to every man; ſome to be the certaine goods and poſſeſſions of Commonweales, ſome to appertaine unto ſeverall Corporations and Companies, ſome to be privately mens owne in particular; ſome to be ſeparate quite from all men.

This laſt branch comprehendeth things ſacred and holy, becauſe thereof God alone is owner.

Nullius autem ſunt res Sacræ, et religioſæ, et Sanctæ; quod enim divini juris eſt, id nullius in bonis eſt: Sacred, religious and holy things can never bee in the right of

Lay-mens incroachment. That which is the Lords ought to be free from ſecular claime and uſurpation. Thus we might read in the Lawes of *Charles* the Great: There is not an Act more honourable, then by all meanes to defend and amplifie the patrimony of Religion: Nor any more hatefull and impious Conſtitution, then to impaire thoſe poſſeſſions, which devout men in former times, when they gave them unto holy uſes, were wont in the moſt ſolemne place of Gods Church, and in the preſence of their Ghoſtly Superiours, to make (as they thought) inviolable, by words of fearefull execration in this wiſe.

Theſe things we offer to God, from whom, if any man take them away (which we hope no man will attempt to do.) But if any ſhall goe about it, let his account bee without favour in the laſt day, when he commeth to receive the doome, which is due for ſacriledge againſt that Lord and God unto whom we dedicate the ſame.

Oh conſider this ye that forget God and his Saints, in the frequency and ſenſeleſſeneſſe of this foule and curſed ſinne, leſt hee teare you in pieces, and there bee none to deliver.

Thus the beſt and moſt renowned Prelates of the Church of Chriſt, have rather in this conſideration ſuſtained the cruell wrath, then yielded to ſatisfie the ſacrilegious deſire of their greateſt Commanders on earth, coveting by evill adviſe and Councell, that which moſt willingly they ſhould have ſuffered God to enjoy, &c. *Thou ſhalt not muzzle &c.*

Some perſon may chance move this queſtion; can the goods of the Church, theſe conſecrated things in no caſe be alienated? I anſwere, certaine cauſes there are, wherein it is not obſcure, but the Lord himſelfe doth licenſe & warrant how we may ſafely preſume him as willing to forgoe for our benefit, as alwaies to uſe and convert to our benefit, whatſoever our religion, hath honoured him withall.

But

But here is an intollerable miſchiefe, under this may be, many things which by no meanes muſt be, paſſe for currant and without controll in this ſacrilegious world.

We deny not but occaſions of many conſequence may ſometimes be incident, wherein the welfare and danger of the Church bee alſo involved with the Common-wealth occurrences. Wee alſo ſuppoſe the ſafety of the people in ſundry caſes to be a ſupreme Law.

Wee know that Kings and Princes, are the breath of our Noſthrills: Wherefore Church & Common-wealth muſt concurre in neceſſary care, and loyall duty towards them.

Thus the learned apply theſe examples of *Ahimelech* the Prieſt, giving unto *David* the hallowed bread, &c. Of *Hezekiah* giving the ſilver in the houſe of the Lord, and the gold of the doores of the Temple to *Senacherib* King of *Aſſyria*, for to purchaſe his owne, and peoples peace.

Thus our Saviour Chriſt, in defence of his diſciples plucking the eares of corne &c. alledgeth *the Sabboth was made for man, and not man for the Sabboth Marke* 2.

Thus Saint *Auguſtine* did cauſe the very conſecrated veſſels of the Church to be broken and coined, for the reliefe of the poore, in a time of extreme neceſſity and famine.

After this manner the ancient Biſhop *Acacius* redeemed ſeven thouſand captives, out of moſt miſerable bondage. All which and the like favour of Chriſtian charity, but they diſſent from the common courſe of accurſed Church-robbery.

Finally, we wiſh that thoſe which obiect ſome divines againſt the divine right of tithes, would for the ſafety of their conſciences, but faithfully obſerve and practiſe thoſe honeſt rules, which the learned men do ſtrictly propound in this point.

1 *That*

1 *That there muſt be juſt cauſe of ſo doing.*

3 *What is alienated muſt bee imployed to ſome good uſe in the Church or Common-wealth.*

3 *There muſt be reſerved a ſufficient (not a ſurmiſed) maintenance for an able Miniſtery and reliefe of the poore.*

4 *No good member of the Church, can in conſcience ſeeke the harme and hinderance of the ſame. Then would my text be better obeyed. Thou ſhalt not muzzle the mouth of the oxe that treadeth out the corne.*

5 *I am to make good the truth of our mentioned doctrin, by diſcourſe of the unequall condition of Impropriations.*

Now as the doctrine doth induce this ſubject into queſtion, ſo I intend my following ſpeech hereof at this preſent, onely according to the drift of my doctrine, namely, againſt thoſe unjuſt and irreligious Impropriatours, which debarre the labouring Miniſters of the Goſpell, from the meanes of their meet maintenance.

Tithes (we may collect) continued in ſacred eſteeme and poſſeſſion ſome foure thouſand yeares afore our bleſſed Saviours Incarnation. After his happy birth paſſed alſo about ſix hundred moe, afore the prophane handes of impious ſacriledge durſt invade, and violate theſe Eccleſiaſticall rights.

Then, *horreſco referens*, I tremble to relate it; there happened a diſaſtrous ſeaſon of hatching hatefull monſters. Behold *Mahomet* acted the falſe Prophet in *Arabia*, *Boniface* played the Antichriſt in *Rome*, *Phocas* moſt cruelly murdered his Maſter *Mauritius* in *Conſtantinople*, and traytrouſly uſurped the Empire: At which time likewiſe *Carolus Martellus* in the Weſterne parts under colour of defence, incroached in this kinde upon the Church.

And notwithſtanding, his faire promiſes (as credible Authours affirme) to reſtore the tithes, &c. lent and entruſted (we are told) unto him, during the *Barbari-*

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ans cruell incurſions, he falſifyed his faith, and fruſtrated the Clergies hope, by a wicked and wrongfull alienation.

The old ſaying, *nulla fides pietaſque viris qui caſtra ſequuntur*, touch military mens infidelity and prophaneſſe appeared abundantly, verified in this martiall and ambitious Prince.

The city *Tours* upon the *Loyre* continueth a laſting trophy of his moſt triumphant victory. But his high towring humour reciprocating with the *Babylonian* beaſt for their own reſpects, & binding his ſoldiers to his aſpiring ſervice with the unlawful nerve of the Church, remaineth a notorious monument of irreligion not of liberalitie.

The very *Saraſins* whom he ſlew, would have exclaimed againſt ſuch evill dealing with their Prieſts. Sundry writers of that time, ſuffered him not to eſcape without ſharpe cenſure, yea ſome of them purſue the chace of him untill a fearefull viſion of infernall paines and torments undertooke him, great pitty it was that ſo glorious a Commander blemiſhed his illuſtrious ſelfe by giving ſuch occaſion. *Thou ſhalt not muzzle the mouth of the oxe, &c.*

There was an age when Chriſtian Religion ranne a ſtrong byas of building Monaſteries, and endowing them with large revenues: a firme opinion of the piety and charity of thoſe which were cloyſtered in them procured this ample benevolence.

Their laudable beginnings in devotion, hoſpitality, and ſundry almeſdeeds were anſwerable. But in proceſſe of time, their idleneſſe bred luxury to undoe their devotion, and their luxury ingendred avarice to deſtroy their charity: and then many whole Benefices ſeemed not ſeldome too few for one Monaſteries devouring ſwallow. Men of no worth ſerved their Churches, and ſpared them wages.

Theſe men (ſaith one) never of Gods making, but

meere creatures of the Pope, notwithstanding his Fatherhoods protection, and no few opportunities of free corruption, did not yet so deeply degenerate, but that one of their utter enemies, Master *Leaver* in a Sermon before King *Edward* the sixth, &c. yeelds them this testimony.

Whereas fifty tunne bellied Monkes filled their paunches, kept up their house, and relieved the whole country round about them: There hath succeeded in their place and generation of greedy gutts, devouring the whole house, and making great pillage throughout a whole country, yet cannot be satisfied.

He mentioneth also a world of faire pretenses of good workes at these Monasteries dissolution, vanished into nothing but delusion, and depravation.

Moreover as at the first the Monkes tooke but a small pension for themselves from the appropriate Churches, and left all the rest to the officiating Vicars; but *reditus tantum superfluos*, a few overplus rents which might well be spared saith *Panormitan*, *quando fructus sunt sufficientes et abundantes Clerico*, when the other profits are abundantly sufficient for the Incumbent; *non amplius quam quinquagesimam partem*, no more then the fiftieth part, is a rule in a certaine Councell of *Toledo*.

So when as they waxed exorbitant and immoderate, their holy Father himselfe (as they held him) inhibited and confined their insatiable greedinesse, as tending to the discredit of the Papacy, the ruine of Parish Churches, and decay of religion in all places.

Hereupon Pope *Alexander* the third, commands in *Yorke* and *Worcester* a reformation, and that the Bishops should admit none of their presentation, without a liberall provision for the Vicars use.

The contrary he calleth *extirpanda consuetudinis vitium*, a wicked custome to be rooted out.

Clement the third proceeded further against them, and in

in case they did not provide and present accordingly, he then ordered from them that power to the Ordinarie. *Clement* the fourth confirmed and inlarged the former decrees, *Clement* the fifth, whetted still a sharper edge upon the former Constitutions, and threatned Ecclesiasticall censures upon the persisting delinquents.

Moreover it is knowne, how the Popes (for feare of others negligence) had their Apostolicall Conservators in the Vicars behalfes. Neither passed any Appropriations from the Sea of *Rome* without speciall proviloes for these purposes, as *Petrus Rebuffus* witnesseth. And this text was frequently alledged against them, *Thou shalt not muzzle the mouth of the oxe that treadeth out the corne.*

You may soone see then by that which hath beene said, how most of our moderne Impropriatours come far short of the very Monkes and Popes in piety and honest dealing toward the Church.

That learned man above mentioned, termed these sorts of sacrilegious abuses in his time, *perniciem et exitium totius Reipublicæ Christianæ*, the bane and destruction of the whole Christian Common-wealth.

Surely, if he had lived in this worlet age of ours, and beheld the cunning and cruell multiplication and increase of this direfull monster, he would have fallen into most bitter exclamation against it, and in some manner have resembled it to the abommination of desolation standing in the holy place where it ought not.

Alas, it hath waxed apace to the waste of the Church; It hath quickly augmented into a viperous brood, no lesse deformed then ravenous, which make no meete conscience (according to divine command) of the welfare of our holy mother the Church, and of the maintenance of Christs Clergy therein, the spirituall Pastours; but take to themselves the houses of God in possession, *Psalm.* 84. with a hellish greedinesse. Neither seemed

the light of this ſerpentine Monſter any better aſpected then this bodily compoſed ſhape: For certainely if his evill eies had well beheld the Sonne of righteouſneſſe, ſuch a gracious influence of ſupernall illumination ſhould thē have ſhined upon thē, as they would never thus (contrary to the light of divine religion and naturall reaſon) have inſatiably covetted to muzzle the mouth of the painfull oxe, and ſuffer ſome ſlow-bellyed Cretian beaſtes to devour the graine.

Nor allow the layterers the reward of the labourers: nor ſtarve the induſtrious workeman, and pamper up the idle perſon with his appointed portion.

The rules amongſt the beſt Lawyers, in this caſe run with a primary reſpect unto the Service of the Churches, before any others neceſſities. The Vicar which excriſeth the Cure muſt be preferred above all other perſons, whither exempt or not exempted, Religious or Laicke, Eccleſiaſticall or Secular, Cloyſter and Chapter, &c. be the words of *Bowichius* and *Rebuffus*.

Neither do they ſuppoſe a bare ſuſtentation to be ſufficient; perchance they write, he ſhall not be driven into the extremes of want: yet nevertheleſſe the portion may be much incompetent, if we regard a due and decent faſhion (according to the conveniency and dignity of the Miniſteriall calling) in their meate, drinke and clothing and other congruencies.

It is not fit they ſhould be inforced to feed *fabis et aliis vilibus cibariis*, with courſe fare and meane dyet; nor yet their garments to bee of the loweſt ranke: *nec ſibi debent coquere*, neither may they want neceſſary and ſeemely attendance of ſervants. For as that Benefice is incompetent, which doth not well ſuffice to the maintenance of the Incumbent, and thoſe which are neceſſary to ſerve about him.

So theſe grave and judicious Authours affirme, that whenſoever the Vicars portion commeth in queſtion,

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considerabitur in iis honestas, ut honoretur in iis officium sacerdotale, the excellency of the Priesthood with the due requisites, must be worthily considered and honoured; *Thou shalt not muzzle the Ox.*

Hen dedecus imperii! Fie then upon it, when the Impropriatour boasteth that hee knoweth how to abound, but the Incumbent is compelled to bewaile that hee knoweth how to be abased; when as the Impropriatour laugheth that he knoweth how to be full, but the Incumbent must lament, that hee knoweth how to bee hungry and suffer need.

This is a most unequall parting of Saint *Pauls* entire speech, *Philippians* fourth, and against the tenour of my text.

It favoureth of no good piety nor conscience, that the Priest like *Plinies* fish Lutarius, should performe a great deale of labour for food; But the Impropriatour, like the Egyptian fish *Sargus*, should ravine up the meat.

The sacrilegious would verifie the saying of the woman of *Canaan Matthew* 15. upon Clergy men; *The Dogs eate of the crummes, which fall from their Masters table*: And so farre as they can, transforme the Ministery into the Iesuite *Acostaes* poore fish *Rondeo*, which is faine to sustaine it selfe upon those refuse pittances, that slippe out of the devouring mouthes of the insatiable Tiburons.

It was an old and authenticall plea in the behalfe of the officiating Ministers for their preeminence, *Vicarius agit de damno vitando, ministerium vero de lucro captando*: how the Vicars labour for the good of the soule, but the Impropriatours endeavour for the goods of the world.

What signe of equity can then be seen in so strange and sinister, *sic vos non vobis*, for the Clergy Bees to do all the businesse in collecting the honey and composing the combes, and the Impropriators drones, *ignavum pecus*, to consume and devour up all the honey, the reward of

the others worke?

For the ſpirituall Shepheards to keepe and to feed the flockes, and nevertheleſſe the carnall Impropriatores to carry away the fleeces, to reape the profits?

For theſe birds of the Altar to ſing, and waite upon the Altar, and yet thoſe haters of the Altar to goe away with the benefit of the Altar? For theſe Oxen of the Prieſthood to plow painefully, and yet the prophane Impropriatours to muzzle them ſhamefully? *Thou ſhalt not muzzle &c.*

The Emperour *Auguſtus Ceſar*, hearing how cruelly King *Herod* had dealt with his hopefull children, affirmed that it was better to be one of *Herods* Swine, then his Sonne, becauſe Hogges had their priviledge in *Iudea* inviolably preſerved, but *Herods* children were tyrannouſly murthered, againſt that prerogative which God and nature had given them.

Thus might we profeſſe in like manner, that the condition of the Impropriatours oxen ſeemeth much more fairely tollerable, then the ſtate and fortune of their Vicers and hirelings. *They* have commonly their meet & conveniens provender to ſtrengthen them unto their appointed taſke and buſineſſe.

But the ordinary portion of theſe is to ſerve to ſerve, to worke and want, to bee earneſt in ſeaſon, and out of ſeaſon, yet without any due reſpect, & reaſon had of them in that deſerving regard.

We may juſtly complaine as the miſerable indignity of our caſe, with the words of *Bildad, Iob* 18. wherefore are wee counted as beaſts, and reputed vile in your ſight? or rather, why are wee worſe contemned and baſelier reckoned of then brute creatures?

Theſe pitileſſe ſorts of oppreſſours reſemble *Pharaoh Nechoh*, killing tyrants indeed, to grant thoſe Iſraelites no ſufficient ſtraw, and yet to exact the full tale of the bricke, as when they had it; to bereave thoſe Church-

lampes of their requisit oyle, and yet to remit nothing of their continuall burning.

To clippe off the helpefull wings of these sacred birdes, and yet to inforce them unto a wonted flight of ministeriall offices; to cut asunder the usefull sinewes of these men of God, and yet to call upon them to runne the race that is set before them; to disarme these Soldiours of Christ from their necessary provision and weapons, and yet in *pralia tradere inermes*, to urge them into warfare, and thrust them upon the front of the battell.

To deny fit tooles and meet materials, and yet to constraine these mystical Architects for to toyle and build, as if they had abundance; to suppresse the meanes of all decent performance, and yet to presse the practice of all manner of duties; whith holdes no good quarter with the rule of my text: *Thou shalt not muzzle &c.*

Vpon a strange surfit which some ill tempered Clergy men, once tooke by a sodaine overflow of outward prosperity, after a long time of persecution, arose the proverb of the Churches daughter riches which undid her Mother.

Here was need to reforme the disorderly and peccant members, but not to remove the divinely appropriate meanes, to apply a remedy, not to oppose a ruine.

What an unconscionable and cruell inequality is then discernable in the Impropriatours course, which by one ravenous mouth of sacriledge, do devour both mother & daughter; spoyling Christ and swallowing up his Spouse; robbing the Lord, and ruinating the labourer?

What cares the Atheist for honest payment of his tithes, when as he hath despised all true religion? What faithfulnesse may wee find in the Papists touching this point of tenths, since that he distasteth our present religion?

But the Protestant Impropriatour seemeth to surpasse them

them both in exceſſe of Church robbery: For he teacheth that a man ſhould not ſteale, and yet himſelfe ſtealeth, he abhorreth idols, and yet he committeth ſacriledge: hee ſaith a man ſhould avoid adultery, and yet he runneth a whoring after his owne inventions: he maketh his boaſt of the Law, and yet thorow breaking of the Law hee diſhonoureth God, and cauſeth his Name to be blaſphemed among the Gentiles, *Romans* 2.

Will a man rob God? yet they have robbed him in his tithes and offerings, and ſo are curſed with a curſe: *Malachi* 3.

This was at the ſiege of *Jeruſalem*, one of *Joſephus* grievous expoſtulations againſt *Iohn* and others of the ſeditious; if any man ſhould take from thee thy daily food, no doubt, but thou wouldeſt account him thine enemy: canſt thou then hope that God, whom thou haſt deprived of daily ſacrifice, will aſſiſt thee?

These impropriations, which debarre the labouring Miniſters of the word, from their liberall maintenance, deale no better with the Lord touching his worſhip and Service; what favour then can they flatter themſelves with to finde at his hands, without hearty repentance?

Time and cuſtome with ſome colour of authority have taken away the ſenſe of this ſinne, and turned the remorſeleſſe offenders into the braſen-faced impudency of *Babylons* harlot, *Proverbs* 30. *Such is the way of an adulterous Woman, ſhe wipeth and wipeth her mouth, and ſaith, I have done no wickedneſſe.*

Some ſerpentine Patrons of theſe uſurpers upon the Clergies patrimonie are content to permit (where they cannot prohibite) a continuation of tithes ſtill to the Miniſtery, *per vim exemplarem*, by imitation of the Iewiſh ſtate ordered by the Almighty; but not *per vim obligativam*, by any binding force under the Goſpel.

Our divine right to the tithes is already (in aſtipulation

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on to our propounded doctrine) manifoldly made good. But admit we had (as they faine and ſuggeſt) no obligatory warrant, but onely an exemplary vertue to plead for our intereſts, yet this ſeemes enough to ſhoote ſuch Iulianizers through with their owne ſhaftes.

For where can the Impropriatours ſhew ſo much colour to countenance their ſecrilegious incroachments?

Did ever the Iudiciall Lawes of the *Iewes* afford them any ſuch exemplary matter, to maintaine their cale with? No ſurely, for Nature, Law, Goſpell, *Iew* and *Gentile*, *Grecian* and *Barbarian* have often given the voyces of their practiſes and proteſtations, againſt all ſuch invaders of the Prieſts inheritance.

And yet, (tell it not in *Gath*, neither publiſh it within the wals of *Aſkelon*, let not the uncircumciſed know of it) there are many perſons named Chriſtians, who to mount up themſelves into the higheſt roomes of worldly Magnificoes, make no conſcience to diminiſh and caſt downe the Miniſters of the word, into the loweſt center of miſerable mendicants.

No ſmall ſcandall to our Religion is this contumacy againſt the divine Injunction, *Thou ſhalt not muzzle the mouth &c.*

The Apoſtle *Paul* affirmeth *Rom.* 15. *that the ſtrong ought to beare the infirmities of the weake*, this is a generall rule concerning all ſorts.

But the Impropriatour (whoſe brow is braſſe, whoſe necke is an iron ſinew, and whoſe heart is as hard as flint) he regardeth it with the leaſt, although it bindeth him with the moſt. He rampeth like a ſtrong Lion upon the prey of the benefit, but he leaveth the whole burden to oppreſſe the weake Incumbent.

Wee are told *Deuteronomy* 22. *Thou ſhalt not ſee thy brothers aſſe, or his oxe fall down by the way, and hide thy ſelf from them; thou ſhalt ſurely help him to liſt them up again; yea, be they the beaſts of him that hateth thee. Exo.* 23

But alas, there are too many Savage beaſts in other places beſides *Epheſus*. 1 *Corinthians*. 15. Namely cruell and bruitiſh men (*Theophylact* and *Primaſius* interpret the words) which practiſe nothing more then to oppreſſe downe the painfull *Pauls* of the Clergy, and to let them lie in all extremity.

We read 1 *John* 3. *Who ſo hath this worlds good, and ſeeth his brother need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of* GOD *in him?*

Nevertheleſſe, whiles theſe impious *Belſhazzars* may drink and quaffe with their companions in the golden & ſilver veſſels taken out of the houſe of God *Daniel*. 5. whiles this mercileſſe brood, may with the rich glutton, be cloathed in purple and fine linen, and fare ſumptuouſly every day. *Luke*, 16.

They have ſmall compaſſion at the *Lazarus* of the ſpoyled Miniſtery, which want not ſeldome, the refuſe, that fall from their rich Tables: yea they have ſmall remorſe at the *Lazarus* of many famiſhing ſoules, ſterved through the accurſed meanes of their execrable ſacriledge.

They have ſmall reſpect at the grievous conſequences of their corrupt example, becauſe upon the opening of this bottomeleſſe pit, a groſſe and diſmall ſmoke ariſeth, by reaſon of which the Sunne and the aire are darkened. *Apocalypſe*. 9. *fugere pudor, verumque, fideſque; in quorum ſublere locum fraudeſque dolique, inſidiaeque, et vis, et amor ſceleratus habendi*: All true devotion and pious affection to the Church conſumed away; and there preſſed into their place all manner of covetous circumvention and ſacrilegious rapine. *Thou ſhalt not muzzle the mouth, &c.*

Behold from hence alſo a ſwerving world of leſſer Church theeves tooke heart afreſh to commit manifold ſpoyle upon the Clergy. They excuſe themſelves by the Im-

Impropriators ravening up totall Benefices, to purloine & invade smaller parcels of tithes and glebes.

Like the Pirate, who justified his robbing of the meaner Sea-faring passengers, with a few Gallies; because *Alexander* the Great, with huge Armies and Navies pillaged & preyed upon whole Kingdomes and Provinces.

No mervaile then that this Impropriation Monster, meeteth with so bad mention not onely among grave Divines, but also great Lawyers.

The Lord chiefe Justice *Cooke*, that late was, observed out of Ecclesiasticall History, how *Julian* the Apostata having a purpose wholly to ruine the profession of Christianity, from which himselfe had fouly revolted; used not the sword (as other persecutors did) but tooke away the meanes of the Ministery, &c.

This crafty Fox well knew that the depriving them of these, would necessarily draw on the destruction of the other. And thus divelish is the prophane Impropriatours dealing.

He inferreth that last this propheticall sentence, the decay of the revenues of the holy Church, will one day bee the subversion of the Service of God, and of his Religion.

Learned *Plowden* in his Commentaries writeth of this observation long since by our reverend Iudges, how the Mobles perfidious purloining all the chiefe profits to themselves, from the poore Vicars, ushered in a world of wicked abuses. And this is the prophane Impropriatours impious case.

He addeth, as the revenue of the Parish Church decayed, so likewise did preaching. The Emperour *Justinian* was wont to affirme, that from the beggery of the Ministery, followes the subversion of that holy order, and consequently of true Religion. But herein the notorious Impropriators must be appealed as grievously guilty.

These sacred horse-leaches which never are satisfied, *Prover.* 30. they have little regard to the fearefull judge-

ment of God, who, at length without repentance and restitution, will verifie upon them *Solomans* divinely inspired saying; *It is a snare to the man who devoureth that which is holy.*

The King will question how they came in hither, not having a wedding garment? And bids his servants bind them hand and foote, and take them away, and cast them into utter darkenesse, there shall be weeping and gnashing of teeth. Matthew. 22. *Thou shalt not muzzle the mouth of the oxe that treadeth out the corne.*

6. We demonstrate our observation from the recitall of sundry incõveniences which are incurred through defect of its due execution; when as the painfull Ministers are deprived of their competent maintenance.

1 We set down the decay of true Religion. Doctor *Andrews* a Prelate of famous memory, discovereth an indissolvable combination between sacred manners, sacred meanes, sacred persons, and sacred revenues.

These he accounteth so closely connexed, as the devouring of the one is the violation of them all. And whiles the Laitie would swallow the last, they subvert the rest.

It may be granted indeed to come for the most part to passe, that when the portions of the Levites are not given them, they flee every one to his field, *Nehemiah* 13. Alas, in their absence, where is the teaching Priest? but the wants of him bringeth men to be without the true God, and without Law, 2. *Chron.* 15:

For *Romans* 10. *How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they heare without a Preacher? and how shall they preach except they be sent?*

And how may we presume that the Lord will vouchsafe to send them which bring glad tydings of good things, and preach the Gospell of peace, unlesse men

thought

thought their feet more beautifull, and gave them better welcome.

But verily if this indignation happen, then *Proverbs* 29. *There is no vision, then the people must needs perish. For behold, then the days come, saith the Lord God, that I will send a famine into the Land, not a famine of bread, nor a thirst for water, but of hearing the Word of the Lord. And they shall wander from Sea to Sea, and from the North even to the East; they shall run too and fro to seeke the Word of the Lord, and shall not finde it*, Amos 8.

Monstrous then is the mischiefe and misery of this insatiable and direfull voracitie of sacred revenues, so consequently of sacred persons, of sacred manners, of sacred means: And in the execrable raving of them, loe, these mysticall Canibals swallow up also humane creatures soules.

——— *Quis talia fando Myrmidonum,*
Dolopumve, aut duri miles Vlyssi,
Temperet a lachrymis? ———

What stony hearted person would not distill down showres of teares at such a spirituall destruction? *Have all the workers of iniquity no knowledge, who eat up my people as they eat bread, and call not upon the Lord?* Ps. 14.

Honour is the nurse of good Arts; Preferment is the promoter of Vertues; a liberall stipend alloureth the valiant Souldiers unto service: good wages attract the greatest labourers best diligence: the richnesse of the prize addeth winged speed unto the runners of a race; the sufficient furniture of the rack & manger doth strengthen the work of the toylsome oxen: the plants of the Sanctuary will not well prosper, without the waters of the Sanctuary supple and refresh them: *Ezech* 47.

Hezekiah commanded the people that dwelt in *Jerusalem* to give the portion of the Priests and the Levites, that they might be incouraged in the Law of the Lord.

Demosthenes told the *Athenians* how they must not expect

expect to finde such men, who to do them service, would be willing to undo their own selves.

Neither is it to be thought, that men of excellent parts and eminent hopes can be readily wonne unto this divine profession (Master *Perkins* complayneth) while the sacred Ministery is so frequently compelled to performe a laborious travaile in the shamefull and tedious pathway of beggery, and much contempt over-clowdeth the Clergie.

God in his Law (he further sheweth) took a strict order to prevent this mischiefe touching the livings of the Levits. If he had not so ordained, it is like the corruption of men might have driven them to no lesse extremities, then are the Ministers of this age, who now (under the Gospell) be left much unprovided, although deserving to be best rewarded.

He commendeth the children of this world (meaning the Papists) as much wiser in their kinde concerning this point, then the Church of God, which he affirmeth to be a notorious blemish unto the reformed profession, likewise a lamentable eclypse unto the beauty & brightnesse of Religion.

Lest therfore the number of able Pastors should decreale apace, and the knowledge of the Gospell among us decay with them as fast: hee doth earnestly wish and admonish both Superiours and Inferiours to be carefull and jealous in their severall places for providing a sufficient remedy against this dangerous inconvenience.

For *Panormitan* well observeth, *Ad tenuitatem Beneficiorum necessario sequitur ignorantia sacerdotum*: An unlearned and unable Ministery is for the most part occasioned from the poornesse of Ecclesiasticall Livings.

And Pope *Alexander* the Third blaming the horrible avarice and abuse of many Impropriating Monks, addeth this as the curled fruit of so vile and impious a practice, That in those Regions scarce could there be found any Pa-

Parochiall Priest, who had even so much as a small portion of skill in the liberall Arts. From whence (Pope *Clement* the Third truly declared) *pericula imminent animarum*, the grievous dangers of humane creatures soules do grow on apace.

If men held in as deer a regard their immortall soules, as they generally do their corruptible bodies, then would they never thus basely grudge unto the Pastors of them a liberall affluence of all necessaries; so that no want of worthy respect, nor of time, nor of means, might discourage them from making meet and manifold provision to lead, to feed, to fold, to defend their flocks.

But whereas the needfull springs of these due supplyes become dry or diverted, Behold there the very life of the Ministers duty, and the peoples edification languisheth.

The sheep will range and scatter up and down at their own pleasures: *Sordent quæ possunt semper haberi*, All their longing is for strange Novelties, with unworthy neglect of their own Pastors, and so through their sides they wound Religion.

The Shepheard (whose living is little better then an Almes) is over-much loden with the study of looking for himself and his family, he cannot care as hee ought, for his Cure. Hereupon his owne pressures and exigences confine the precious liberty of his place into obsequious slavery.

Thus whiles they fear to be thought enemies for telling the truth, they fall by flattery to trade for untrusty friends: they act the fawning Parasites in stead of faithfull Preachers: & not daring to professe themselves honest Freemen of *Verona*, they appear the servile vassals of *London* and *Placentia*: because composed to praise and please, but not to reprove and pierce.

The sword of the Spirit, which is the Word of God, *Ephes.* 6. they bear in vain, for they have no courage to cry

cry aloud, not to ſpare, to lift up their voices like trumpets, and to ſhew the people their tranſgreſſions, *Eſay* 58.

Neceſſitie inſinuates a ſafer ſeeming courſe, namely, to ſooth up their ſins, whoſe benevolence they always need, and whoſe evill will they are not able to undergo. Thus they proclayme peace, and there was no peace: and one built up a wall, and lo others dawbed it with untempered mortar, and ſow pillows to all arm-holes, *Ezech.* 13. to the diſhonour of God, to the ruine of Religion, to the deſtruction of ſouls.

Hinc prima mali labes: this peſtilent miſchief ſprung from the impious neglect of this precept: *Thou ſhalt not muzzle the mouth, &c.*

I alledge two profane derogation from God, firſt in his honour; Becauſe, when as 2. *Cor.* 5. *We are Ambaſſadors for Chriſt*, it followeth then according to our Saviours ſaying, *Luke* 10. *He that heareth you heareth me, and hee that deſpiſeth you, deſpiſeth me, and hee that deſpiſeth me, deſpiſeth him that ſent me.*

Earthly Princes (in reſpect of themſelves intereſſed) be never wont to diſpenſe with wrongs and diſgraces done their Meſſengers, but expect in all places their worthy entertainment: witneſſe *David's* revenge upon *Hanun* the King of the children of *Ammon* for this abuſe: Alſo for the like offence, the utter ſubverſion of the famous City *Corinth* by the *Romans*.

Surely the Almighty Lord muſt bee imagined much more ſenſible of contempt and injuries offered againſt thoſe whom he lendeth, in regard of his ſupreme Majeſty intereſſed with his delegated ſervants:

Behold in his ſpeech unto the Prophet *Samuel*, What he ſaith unto all his Miniſters; *they have not rejected thee, but they have rejected me.* He that honoureth the Prieſt, honoureth God, and he that deſpiſeth the Prieſt, by little and little falleth to this alſo, that he will uſe reproach a-

gainſt

gainst God himself, Saint *Chrysostome* sheweth.

But how should this requisite honour be duly performed without his meet and appointed Ministers. Again, how should those Ministers of his sufficiently attend their Function without answerable mayntenance? But sacriledge despoyling them of that, doth consequently derogate from God in his honour.

2. It derogateth from God in his rightfull clayme and interest. *The earth is the Lords, and the fulnesse therof, the world and they that dwell therin*, Psal. 24. *Consideret homo quod omnia Dei sunt per quæ vivit, sine terra, sine flumine, sine semina*: Saint *Augustine* adviseth man to remember, that all the means of his life come from God. Yea, he induceth his Majesty thus expostulating this case; *Meus est homo quem feci; mea est terra quam colis; mea sunt semina quæ spargis: mea animalia quæ fatigas: mei sunt imbres & pluvia: & venterum flamina mea sunt: meus est Solis calor: omnia vivendi alimenta mea, &c.*

Mine is the Man whom I have made; mine is the Land which the labourer tilleth; mine are the seeds which the Husbandmen sow: mine are the beasts which be toyled and wearied in the work: mine are the soaking showres and refreshfull rains: the cherishing windes receive also from me their welcome wings; the comfortable heat of the Sun is mine; I am likewise the Lord of all the Elements wherby thou livest.

Since then God is the supreme owner of all, and from his free bounty flows our totall maintenance, the duty of justice and gratitude bindeth us to render something back for a token of his Soveraignty, and a testimony of our thanks.

Irenæus writeth, that it was the use of the Church through the World in his time, and received from the Apostles; to offer some things of the blessings that they lived by, as the first-fruits therof to him, who gave these things unto them.

Now *qui dignatus est totum dare, decimam à nobis dignatur repetere*; God that vouchsafed to give us the whole, vouchsafeth also to require back again the tenth. This most munificent bestower of all the rest, reserveth only but that part unto himselfe (for that his holy Word proclaymeth to be his inheritance, separate to his service) and a portion out of the other nine parts to relieve and supply the poor.

Whosoever therfore (saith the same *Augustine*) is desirous either to gain unto himself a gracious reward; or to intreat an indulgent remission of his sins, let him conscionably pay the tenth to the Clergy, and out of the residue parts, let him charitably compassionate the poor.

Oh mankinde (hee further addeth) empty of zealous devotion, but full of perfidious defraudation, since thou canst not but know, that all good things which thou enjoyest are the Lords, what an unthankfull heart then hast thou oh unworthy wretch, to return nothing back again of his own to the giver of all things demanding it? Lo what hee requireth is a due debt and tribute: thou canst not deny it, thou must not diminish it, thou mayst not delay it, *Thou shalt not muzzle the mouth, &c.*

3. This sacrilegious usurpation of the Ministers maintenance doth derogate from God in his wisdome: There are many learned persons (and some of their opinions extant in print) although not so resolutely holding tithes to be due by divine right; yet they conceive no course else so apt and indifferent for the Clergies provision as by the payment of them.

And this is the reason which they alledge herein, because every politike Law is to be supposed the more right and equall, by how much it resembleth and approcheth nearer to the Law of the same kinde, which the Lord hath ordained amongst the *Hebrews*.

But it is certain that the Law of God among the *Israelites* was for the payment of tithes unto the Ministers

which

which officiated in holy duties, as well in one place of that Countrey as in another: and therefore the continuance of them still to the same purpose seemeth very requisite.

Moreover, it is a common maxime, *Vetus lex nulla antiquanda est, quæ neque imbecillis sit, neque inutilis*; no old Law is to be abrogated, which neither is too weak nor unprofitable.

When as therfore no want of worth, no waste of strength, no wane of utility can be discovered in this divinely enacted Statute touching tithes for the Ministers.

For *Gualter* on *Matthew* 23, saith, *Quæ justior ratio excogitari potuit alendi ministros, quam ut ex decimis vivant?* What justen course can be devised? what better reason may be imagined for the Clergies maintenance, then to receive the meanes hereof by the payment of tithes?

Surely then it favoureth of no good discretion nor conscience in man (as if he presumed himself wiser than his Maker) to disanull this Law: *Thou shalt not muzzle the mouth, &c.*

3. I urge that the withholding competent maintenance from the labouring Ministers is contrary unto legall right in sundry respects.

Doctor *Reves* observeth that both the ancient grants of Appropriations, and the formes of confirming them from *Rome* run in this manner; saving the sustentation of the Vicar, and the right of the Bishop, reserving to us and our successors free power, when as it behoveth, of supplying and augmenting the Vicars portion, out of the tithes, &c. for his better undergoing the burthen of his Cure, and charges payable thereout.

Yea, he inferreth out of *Lateranen. Romanus*, that the Solution of procurations was *pro modo facultatum Ecclesiæ*, as the Church had ability to spare them. For thus is

the minde and words of the Law (ſaith *Hoſtienſis*, *ut Eccleſia ultra poſſe non graveturr*, the viſitor muſt beare his owne charges, rather then bee grievous unto the Church.

Moreover how the Lawes of the Land conſent herewith in favour of the diſtreſſed Vicar, he alledgeth ſome Statutes in the reigne of *Edward* the third, *Richard* the ſecond, and *Henry* the fourth, that the Dioceſan of the place, in the conceſſion of any Appropriation ſhould diſcreetly and piouſly ordaine a yeerely ſumme of money for reliefe of the poore, and the Vicar to be well and ſufficiently endowed.

At length he profeſſeth, that he could never know of any Statute made ſince the Abbey-diſſolution either abrogative or derogatory, to the Common Lawes in this caſe.

And whereas thoſe monaſticall houſes, &c. were put downe, the King and his heires for ever were by the ſtatute to hold them, in the ſame ample manner as the Abbot then had in the right of his place: And ſaving to all perſons, Bodies politique and their Succeſſours, all ſuch right, claime, title, intereſt, poſſeſſion, rent-charges, Annuities, Leaſes, Farmes, Offices, Fees, Portions, Penſions, &c.

Theſe words ſeeme of much efficacy and extent. I inferre from them; a Vicar had at the time of diſſolution, right, claime, and intereſt to ſo much of the Appropriate Rectory as was requiſite for his congruous, and competent maintenance: this right is therefore ſtill reſerved to him and his Succeſſours.

Had the Monaſteries continued, this action had beene good againſt them: and that they well knew, and thereupon ſought to fortifie themſelves againſt it, by the Incumbents oath, bond, and by purchaſe of the Popes priviledge.

So now they being diſſolved, the action holds ſtill good againſt

against the Impropriatours succeeding in the Abbots place.

The Diocesan likewise at that season, had a right of power, and Iurisdiction in himselfe, whensoever the Abbot presented a Clerke unto him for institution, not to admit him without a convenient portion, assigned for his maintenance. Which if the Abbot performed not within the time limited, then had the Bishop right in himselfe to collate the Vicaridge, and to make a fit allowance at his discretion, out of the sequestred fruits and profits of the Appropriation.

And in case of relectancy and disobedience, the Diocesan, might compell the Abbot by Ecclesiasticall censure, & if he stood refractory, there followed imprisonment by the secular power, without baile or mainprize, untill the order were obeyed.

And if hee presented not at all, the Bishop then had that right devolved unto him as in case of lapse. Therefore this right remaineth safe unto the Diocesans still against the Impropriatours: And they indeed, as with no good conscience, so against just law incroach, and usurpe upon all these rights. Moreover, it savoureth of a disposition both unequall, and unmercifull in these Impropriatours, to oppose a new augmentation of Vicaridge endowments; because (besides so many damnable customers defalcations) the rates of all things are now inhaunsed unto higher prices: in which respect, day labourers are allowed by Law to raise their wages: Further, although King *Henry* the eight dissolved the Monasteries, yet hee continued that Religion still, that brought the Vicars (beyond their portion) a great part of their maintenance, in oblations, altarages, confession, profits, Masse-moneys, and such like Fees.

Seeing therefore that now a pious reformation, hath put these out of date and use, just reason and equity require a supply, and recompence to the Vicars in lieu of them.

Finally, finest tithes were given in consideration of preaching the word, and ministring the Sacraments, unto the payers of them: *Beneficium non debetur nisi propter officium*, spirituall benefices & spirituall offices should be relatives.

What Iustice then appeareth, for the people to be driven for to pay unto the Impropriatours, the tenth which never doe Minister unto them, in the sacred exercises of the Service of God; And those of that divine function which performe these parts towards them, are put off with so poore and base a pareell; as that learned and pious Civilian Docter *Rives* hath in regard thereof, this written wish;

Our horse-boyes wages are not great,
Would God our Vicars were no worse.

Woe unto him that coveteth an evill covetousnesse to his house, that hee may set his nest on high: he hath consulted shame to his house, and sinned against his soule. *For the stone shall cry out of the wall, and the beame out of the timber shall answere it. Habakkuk.* 2.

Let the perverse usurpers of tithes, glebes, &c. please their fancies and prevaricate with others, under a misse-terme of their turning into Chattels and Lay-fees. If they had quite lost (through their forced alienation) the quality and nature of Church duties and goods, why were the prophane intruders upon them faine to be enabled by favour of a Statute in the three and thirtieth of *Henry* the eight, to sue for them in Ecclesiasticall Courts, and not have recovered them at the Common Law?

Surely then they cease not their continuall cries against the unrighteous detainers of them, with the stone in the wall, with the beame out of the rafter, and with the hedge unto the field; this is not our place, let us returne, &c. *Thou shalt not muzzle the mouth, &c.*

4. I object further, this prophane defrauding of the Miniſters in their maintenance, appeareth willfully to ſhut the eyes againſt the light of naturall reaſon, which ſhineth forth with the luſter of this concluſion, that the workeman ought in equity to have his wages, and the labourers deſerve to receive their reward.

This ſeemeth a character ſo deeply ingraven in common reaſon, as although the direfull hands of impious ſacriledge, be ſhamefully audacious to incroach upon the ſubſtance of the tithes, &c. yet are they not ſufficiently able to extinguiſh the ſtampes of it's truth.

Namely, that the excellency of the Clergies labour (being in quality and induſtry, in place and paines ſuperemminent above others muſt needs aptly challenge the moſt worthy ſtipend and beſt remuneration.

To this purpoſe the Lord Archbiſhop *Sandes*, affirmeth that there is no ſtate (though of that heigth, as feare, honour, obedience and tribute is due to it) which may more rightly challenge a competent and ſufficient living, then the Miniſters of the word of God.

Wherfore thoſe which repine at the reaſonable maintenance of them, they ſeeme to have put out the very light of nature in themſelves.

5 Becauſe this hinderance and detraction of the ſpirituall Paſtours portion is very averſe, and degenerate from the conceit and courſe of venerable Antiquity.

For *decima erant ante legem ſub conſilio; in lege ſub precepto, poſt legem in libertate Spiritus*, the payment of tenths, before the Law ſeemed to ſubſiſt under counſell, and in the time thereof they ſtood firme by precept, and when as that was once expired, ſtill they are good in the Evangelicall liberty of the Spirit.

As in the ſeaſon of the old Law, the affection of the faithfull people unto the Temple and Service there ſpared no expences: yea, ſome of the chiefeſt Princes of the *Gentiles, Cyrus, Artaxerxes, Darius, Alexander Magnus*,

nus, Ptolemeus Philadelphus, Antiochus Epiphanes, &c. ſhewed themſelves in this ſort exceedingly bounteous.

So ſince the birth of our Saviour Chriſt, the pious munificence of Emperours, Kings, &c. alſo the ſealous devotion of Chriſtian people ran in the current of continuall addition to the Churches patrimony, but not in ſubſtraction from her propriety.

The Clergy held their Lands free from Taxes and Impoſitions, their chidren held their Inheritance with like freedome in honour of their Fathers Prieſt-hood.

But now a long time, ſince helliſh iniquity hath abounded, the holy love of the moſt part of our Chriſtian World is waxed cold: the dolefull tune of the deſolate Churches Song is thus ſad and lamentable, *Iſaiah* 24. *My leanneſſe, my leanneſſe, wo unto me: the treacherous dealers have dealt treacherouſly; yea, the treacherous dealers have dealt very treacherouſly.*

King *James* of excellent memory imployed in ſome places of his Realmes, pious wiſdome and power for a relief of our Sions ſhamefull diſtreſſe. Hee gave moreover many thouſand Acres of good ground to the *Iriſh* Churches, an illuſtrious monument of his religious liberality.

Our now moſt gracious King (God be thanked) followeth the devout foot-ſteps of his happy Father in paternall protection and favour of his Clergy. His Majeſties Sovereigne power and ſanctified diſpoſition is able and willing with the precious balme of heavenly juſtice, to cure this otherwiſe unrecoverable and inveterate ulcer, and to compell the due practice of this divine precept: *Thou ſhalt not muzzle the mouth, &c.*

6. I alledge when the maintenance of the Miniſters lyeth at ſuch a low ebbe, it uſually occaſioneth Schiſme in the Church, and Faction of the State; eſpecially (as for the moſt part commeth to paſſe) where poore beneficed Pariſhes are moſt populous.

Among

Amongst sundry wise and learned persons sacrilledge hath been concluded the prophane mother of these deformed daughters.

It is no lesse lamentable then shameful to consider some Clergy men (through defect of a legall provision) being stung with the smart of want, and put to extremity, they are forc'd to submit their necks unto a slavish yoke of servile dependance, and base engagement unto their wealthier people, who are able to succour and support them.

They are bound to the base peace of oblequious flattery by the cruell chaine of intolerable necessities, so they dare not but quietly digest, whatsoever these inordinately do, either in conversation of life, or by confusion at Church, either in the rudenesse of their works, or by the irregularity of their worship.

Neither durst they refuse to stand as they let them, for single Cyphers, and suffer them patiently to number their summes (at their own pleasures) with the figures of such idolized Ministers as they most fancy, whether *Paul* or *Apollo*, or *Cephas*: yea, I wish there wanted cause sometimes to adde, be he *Martin Mar-prelate*, or *Julian*, or *Judas*, or Satan transforming himselfe into an Angell of light, they may scarce murmure at his preferment.

Moreover, whiles the Clergy remayneth miserably oppressed with poverty (which contempt of their persons, and neglect of their Ministery usually accompany) so long doth that necessity of theirs, being of an active nature, seeme to call in many of them a continuall scrutiny of devises and shifts for the succour and relieſe of it selfe.

And because those courses which swimme against the common stream of goverment, and nevertheleſſe carry an externall countenance of piety and sincerity, have ever appeared most prevalent for the promotion of sinister

designes; they palliate their subtile practice under this specious habit.

Thus they declaim against the corruption of the times, and bitterly inveigh against the Ceremonies and Polity of the Church.

It is their usuall property to speak evill of those which are in Authority: chiefly they draw out the sharp sword of Schismaticall censure against Ecclesiasticall Superiours.

The drift of their whole doctrine concerning them soundeth always with this Anabaptisticall accent, down with them to the ground.

They never preach against Church-robbery, nor presse in any Sermon the true payment of tithes. But for their own peculiar interests (without any due distinguishment of different seasons) they perswade this Paradoxe, how when the Church is poorest, she is purest.

And whereas the ancient Fathers determined out of the sacred Scriptures, that God is to be worshipped with some liberall return of his own bounty. And how hee must be thankfully acknowledged for the munificent Lord and Donor of all blessings, by a devout and free-hearted reflux, and rendring back again a meet and sufficient portion of the good things and benefits given us, to his honour and service.

Such sentences they insinuate to favour of Popish superstition, and whiles they are sure God hath no necessity, they are as secure to do him no duty: condemning for an errour in opinion to offer unto him, but commending as a mayn ingredient of Reformation to take away from his Church.

Thus having by these plausible insinuations skrewed themselves into a world of the peoples affections, unto whom nothing for the most part, is wont to be more gratefull and pleasing, then liberty of censure, matter of in-

innovation, disorder, singularity, and Religion at their owne price (which is next cost nothing) so, They get private gains out of the publike losses; & having brought conformable Ministers out of a good conceit into an evill estimation with their Parishes, they climbe up by their breaches, and supply themselves with benevolences arising out of the others ruines.

These crooked practices have already had their dangerous consequences; the world hath seldome been without many bleeding witnesses hereof, *Germany* in particular may bewayle not onely her slain thousands with *Saul*, nor ten thousands with *David*, but her hundred thousands.

For Schisme is not accustomed to stay long confined in the Church, but shee is likewise wont to disseminate Faction in the State.

Archbishop *Sands* (of excellent memory for the cause of the Gospel) preached at *Pauls* Crosse, that by reason of the want of worthy wages unto these workmen for salvation, this mischief spreadeth wider, and regardeth as little the Throne of *David*, as the Chaire of *Moses*, the Scepter as the Book, the Prince as the Prophet, the Civill as the Ecclesiasticall State.

Thus as unity and peace between the Soveraigne and the Subjects, and withall the people mutually among themselves, comprehends the true and proper glory of earthly Kingdomes, typically figuring the celestiall unity in blessednesse and eminency of the Triumphant Church of God.

So Schisme and Division of any people into variety of opinions and affections, is the bane and subversion of a Church and Nation, resembling the combustions and perturbations of Satans infernall Regiment.

But these will never be totally suppressed, nor can there want wicked instruments to incourage the Subjects for

to run a course of contrariety and opposition to the lawe and personall practice of the Prince himselfe, in matters conversant about the exercise of Religion.

Neither shall we be free from the hazard of perillous Faction in our State by occasion hereof, untill the establishment of a proportionable mayntenance for the spirituall Pastors doth arme and animate them by example and doctrine to teach and practice (without pusillanimous dread or dependance upon any man (religious and loyall obedience; *the giving to God the things which are Gods, and unto* Cæsar *the things which are* Cæsars: the feare of the Lord, and the honour of the King. *Thou shalt not muzzle the mouth, &c.*

7. I alledge the divine curses against bad and dishoneſt tithing; therfore still rather where a requisite supply and provision for the sufficient mayntenance of spirituall Pastors is wanting.

It is manifest, *Malac.* 3. that as upon the performance of this duty, a marvellous prosperity of the severall fruits of the ground, a gracious opening of the windows of Heaven, and the pouring down plentifull showres of blessings are promised: So for the neglect and contempt of this notable present, consider in the same Chapter most grievous maledictions threatned.

Our Elders (Saint *Augustine* expresseth) had a happy abundance of all good things, because they were faithfull in the paying to God his tenths, and unto *Cæsar* his Tribute. But since that devotion of tithing waxed cold, sacrilegious persons have by their covetousnesse in that kinde, defrauded themselves of a double blessing; namely of the promises of this life, and of the life to come.

Other exactions arise to punish their execrable avarice; what is stolne from the Church cannot be preserved in the chest, what is grudged towards the Sanctuary is urged into the treasury: when men murmure to give

the

the tenth they are made to forego the totall.

Dabis impio militi quod non vis dare Sacerdoti, whiles men deprive the carefull Ministers, they become a spoyle to the cruell souldiers. The Lord is always ready and liberall to blesse, but the wicked perverseness of man opposeth wretched impediments to hinder it: for he would have God bestow all things upon him, and yet hee will offer nothing againe unto this bountifull owner of all things.

Quid faceres, si novem partibus sibi sumptis tibi decimam reliquisset? What couldest thou doe, if hee took all the nine parts to himselfe, and left the tenth onely unto thee?

Thus indeed he not seldome dealeth when as he withholdeth his former and latter raine, to wither and waste away thy wished harvest with a woefull drought: or when hee smiteth thy fruits with unseasonable stormes of hayle: or blasteth them with extremitie of untimely Frosts.

And so thou grievously failest of thy covetous and greedy computation, the nine parts being taken away from thee, because thou refusedst to pay the tenth which the Lord required.

For this is his most righteous course to turn them unto the tenth, which will not offer to him the tenth: to punish them with want, which famish those which worke.

Witnesse either the proper experience of offending persons, or else the events of their posteritie, *Thou shalt not muzzle the mouth of the Oxe that treadeth out the corn.*

The use of the whole premises is to admonish all sorts of Christians to practise the doctrine of my text: to tithe and conferre towards their Ministers mayntenance, according to the rules of holy Writ, within the compasse

of their severall vocations.

Private persons must apply themselves unto Christian patience: they properly have no warrantable power to redresse and alter publike inconveniences.

Nevertheless they must not omit the duty of diligent, and zealous praier unto God, who is able and willing to helpe and succour. They must appeare likewise chearefull and forward in any legall course, to procure a remedy against these sacrilegious incroachments and usurpations.

They ought faithfully herein to ayd and further their Ministers by liberall contribution, and all other justifiable assistances, they (poor men for the most part) are least able to undergoe expences: And as the nature of their Calling affordeth commonly small leysure, so concerning temporall affaires they have but little skill and expetience.

Oh how liberally doe the wise children of this world in their generations, fee their Lawyers in matters appertaining to their outward estates; yea not seldome in strifes and contentions, which come from the evill lusts that warre in their members.

Moreover if a sickenesse seizeth on their bodies, they spare neither horses, nor Caroches, nor pences, no travail nor cost for a Physitian.

Is it possible then that such a multitude of them will shew their selves so base and blockish, as to grudge and repine almost at every penny that they part with, to the heavenly Physitians of their soules? when as notwithstanding the certainty is, that upon the health and happinesse of the soule, all the good promises, all true welfare of body and estate depend.

Let none then miserably pinch and spare in cases of this kinde, which indeed be Gods cause, and wherein the prosperity of their soules, their bodies, their posterities

be very deeply interessed.

Personages of Superior place and ability, as they have the best meanes, so in no wise may they slacke behind in cheerefull imployment of them, in every loyall and lawfull occasion, to releeve and right our holy and venerable mother the Church. They will finde at length, nothing to bee more noble, pious, nor remunerable.

Finally, I beseech all sortes, touching the reverend Clergies maintenance, to take into serious consideration, that the God of equity hath in his divine wisedome, and goodnesse built his ordinance hereof, upon a faire foundation of equality in all points, and for all persons.

We cannot stray if we swerve not from it: wee shall not goe wrong, if we regard this rectitude, and erre not through the crookednesse of our owne inventions.

The goods peradventure, of halfe the Christian world consist neither in Pasture nor Tillage, neither in corn, nor pulse, nor cattle, nor Fruits. A prophane madnesse it is to imagine such a manifold number, & populous multitude to be free, & exempted from this manner of sacred payment.

As if they acknowledged no supreme Head, of whom to hold their riches and substance in Chief; nor yet considered, how they had their soules under the cure of his Highnesse Deputies.

Behold then both prediall and personall tithes, must yearely be yeelded to supply the Lords Service, with the Ministery thereunto, and to satisfie all folks with a course of indifferency.

Now although the Clergy ought to endeavour carefully, not to be overcome with evill, but to overcome evill with goodnesse. And (as Saint *Cyprian* chargeth) the Priests receiving the tithes of the increase, &c. ought not sluggishly to retire from the Altar, *sed nocte dieque*

spiri-

spiritualibus inservire, but night and day to attend upon spirituall things; and that under extreme penalties specified in the holy Scriptures.

For (to remember us of our duty, and to cut the combe of Church robbery) *Panormitan* witnesseth, *Institutio Beneficiorum fundamentum suscepit finaliter propter cultum divinum, implicantem divinorum ministerium deservientium in divinis eo loco ubi instituuntur*, the finall end of the institution and foundation of Ecclesiasticall Benefices hath beene for the divine worship, and the Ministery that serve therein, in those places, whereas Churchlivings are ordained.

Yet dreame not, that the unworthinesse of the Pastorall Incumbent, will discharge the Laytie from these duties; for if this reason were currant, it must in like manner runne upon all other rankes in their kinde, and so raise a ruinous confusion upon all degrees.

Remember therefore the case is not onely mans, but Gods especially. Marke how this eternall well-spring of mercy, and goodnesse demandeth backe againe an honest returne of this litle portion; and that (without question) not to benefit himselfe, but to do us the more good, saith *Augustin*.

Oh homines stulti, quid mali imperat Deus, ut non meretur audiri? Oh foolish men insensible of your owne profits, what hurt doth the Lord command, that you hold him not worthy the hearing?

That litle which he asketh, he allotteth to the Ministers of his Word and Sacraments unto us. Now since these actions and agents bee not of mans invention or pleasure to constitute, but of his owne Divine appointment and choise; why should we then make any doubt or scruple, but that his glorious Majestie will likewise have meanes and revenues, tithes, and offerings of his owne reserved to himselfe, for to sustaine these holy duties,

ties, and sacred Officers.

Have a care then every Christian person, (according to thy estate and calling) to discharge thy conscience in paying thy tithes faithfully. Which Saint *Ambrose* termeth neither lesse nor worse, out of thy Corne, thy Wine, thy Oyle, thy Fruites, thy Cattell, thy Garden, thy Trafficke, thy Hunting, &c.

Quicunque recognoverit in se quod fideliter non dederit: decimas emendet quod minus fecit.

Whosoever can call to minde that he hath failed in any particular, he is bound in conscience to amend, and to his power for to make restitution.

Delay not, pay speedily, *Exodus* 22. Grudge not, murmurre not, *Deuteronomy* 26. Doe it with gladnesse: *Ecclesiasticus* 35. Be a cheerfull giver, 2 *Corinth.* 9.

Pretend no sacrilegious customes for thy excuse: the Popes themselves allowed this for a Principle, *Revocatur privilegium, si ex post facto incipit enormiter esse nocivum*, An abrogation of their own priviledges when they grew to be very grievous and hurtfull.

A wrongfull possession cannot be warranted by any prescription of time. What is not right at first becommeth still more crooked by continuance. Custome against the Divine and Naturall Law is no better then corruption.

Consuetudo non præstabit ubi per jus expressum reprobatur: it ought to be of no validity, wheras it affronteth equity and piety.

I will not say in the words of a learned Civilian, All have robbed, and therfore all are bound to make restitution; but it behoveth every person to put the hallowed things out of his house, *Deut.* 26. to usurpe nothing to the offence of his conscience, to the hinderance of Religion: in no wise to diminish but rather to augment the Ministers mayntenance, remembring evermore this didivine precept, *Thou shalt muzzle the mouth of the Oxe that treadeth out the Corn.*

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AMEN.

FINIS.

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Sam. Baker.

Feb. 6. 1637. *Ex ædibus Lond.*

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9.1

A LIBERALL MAINTENANCE IS MANIFESTLY DVE TO THE MINISTERS of the Goſpell.

BY
IOSHUA MEENE Vicar of *Wymondham* in *Norfolke*.

LONDON,
Printed by *Thomas Harper*, for *Lawrence Chapman*, and *William Certain*, and are to be ſold at Chancery lane end in *Holborne*, 1638.

tribute of tithes to him, which when he demandeth he requireth not ours, but his owne.

The moſt gracious God hath beene pleaſed to make a deputation of this right, to ſuch perſons who miniſter unto him in holy things, throughout all ages, as wel afore *Moſes*, as under the time of his Law, moreover in the ſucceeding ſeaſon of the Goſpell.

So that what his Majeſtie proclaimed. *Numbers* 18. *Behold, I have given the children of Levi all the tenth in Iſrael for an inheritance, for their ſervice which they ſerve, even the Service of the Tabernacle of the Congregation*; It appertaineth unto the whole company of his Prieſts whiles the world endureth in reſpect of their Sacred imployment.

Although God gave the tiths to the *Levites*, yet did he not firſt found them in that Incorporation, but onely transferred his owne right to that order, ſo long as it ſhould continue. And after that expired, loe the ſame right deſcended (as it were by entaile) to the ſucceeding miniſtery of the Goſpell.

Since then the Lords certaine right, and demaund of tithes hath been openly confirmed by his owne publique Statute: And ſince that his good pleaſure hath ſolemnly appointed them for the holy Service ſake, unto his divine Miniſters in all times.

How dareth then the contemptible creature diſanull the decrees of the incomprehenſible Creatour? What a marvelous impudency ſeemeth it in humane mortality to tranſmute the ordinances of the omnipotent Majeſty?

How audacious doth the vile duſt of man appeare, for to vary and alter the celeſtiall Lawes of his unchangeable maker? Loe, he hath required the tenth, but where did he ever remit it? Hee hath bound us in the obligation of his precept, but where did he ever cancel it?

Why preſumeth any one to uſurpe upon an impious liberty, when as his Highneſſe hath vouchſafed no priviledge

ledge nor licence? *Thou ſhalt not muzzle the mouth of the oxe &c.*

Tithes ſeeme neither Ceremoniall nor Iudiciall, neither typicall nor civill.

Touching the former: no proofe is made of any repute: the ceremonies of *Moſes* Law were ſo ordained, as they did prefigure, and were ſimilitudes of heavenly things, ſtanding in meates, and drinkes, and divers waſhings, and carnall rites, untill the time of reformation. *Hebrewes 9.* and they lived no longer, then whiles Chriſt came, unto whom they looked.

But neyther had tithes any ceremoniall inſtitution, being ſeparated for the neceſſary uſe and maintenance of the *Levites*: neither though they looked toward Chriſt, did they breath their laſt gaſpe at his bleſſed birth, for then might the morall Lawes have alſo expired at the ſame period.

Touching the latter: they ſeeme no Iudiciall, for they concerned properly the Common wealth, and theſe were peculiar to the Prieſthood: they pertained to policy, theſe to piety: they were no Iudges of things Sacerdotall and ſacred, theſe had an Eccleſiaſticall nature, and a being afore the order of *Levi*, and the time of *Moſes* was taken notice of.

They are conſecrate to God, man may not meddle with them, but onely by vertue of his Soveraigne right: when men make uſe of them, as of the Lords allowance or wages: marke then, that this is not for our naturall or civill worke, but for Religion, the divine worſhip.

Wherefore we muſt not imagine the tenths as things in common uſe, but ſeparate by God himſelfe for his ſpirituall ſervice and ſervants, ſo they ought to continue without humane reverſall.

For what the Lord hath once eſtabliſhed and enacted, and limited within the liſtes of no expreſſe ſpace of time;

Behold,

Behold, that muſt remaine, as the laſting of the Lawes of the *Medes* and *Perſians* are anciently written of, unchangeable for ever, untill the ſame God himſelfe doth repeale them, who at firſt ratified them.

Whiles his divine Service endureth, the tiths which are appropriate to him, and thereunto deputed by him, muſt likewiſe keepe their courſe of continuance. Surely, they which vainely ſuppoſe, that his ſoveraigne ſtatutes may be dealt with like a note of wax, or a leaden rule, namely altered and wreſted according to covetous mens corrupt humours, ſhall verily finde him at length to *breake them with a rod of iron, and to daſh them in pieces like a potters veſſell: Pſam. 2. Thou ſhalt not muzzle the mouth, &c.*

Secondly, concerning the Poſteriour continuation of the right of tiths under the Goſpell: that may be entreated of in this twofold manner: namely, either by divine conſtitution, or elſe by humane conſecration.

Firſt, touching the continuation of the right of the tiths under the Goſpell, by divine conſtitution. It is enough, *Gualter* writeth to know, that the duties payable of old in this kinde, ought to be transferred unto the Church of the New Teſtament. For although the Leviticall Prieſthood be aboliſhed, and legall ſacrifices have ceaſed; yet notwithſtanding the miniſtery of the Goſpell ſtill remaineth, and therefore the meanes of their living muſt in no wiſe be diminiſhed.

Some of the learned have alledged in this ſenſe, our Saviour Chriſts anſwere *Matthew* 22. When as the deceitfull Phariſees ſought ſo ſubtilly to circumvent him; Render (ſaith he) to *Caſar the things that are Caſars, and unto God the things that are Gods.*

Caſar muſt receive his tribute according to the image ſuperſcribed upon the coine, God muſt receive his claime according to the purport of his Law in that caſe provided.

We

Wee reade in the 23. Chapter of the ſame Evangeliſt, how our Lord Ieſus reproving the hypocriſie of the Scribes and Phariſees, for making a goodly ſhew of an upright conſcience in their tithing, even of the ſmalleſt particulars, when as they omitted the weightier matters of the Law; lee he doth thus at laſt conclude, Theſe ought yee to have done, and not to leave the other undone.

Saint *Auguſtine*, *Chryſoſteme*, with ſundry famous Authours beſides expound this inſtance to our purpoſe. I mervaile then, how a great many miſerable Earthwormes moſt vainely imagine to mount up aloft, into the heaven of bliſſe, comming very farre ſhort of the righteouſneſſe of the Scribes and Phariſees in this caſe; when as our Saviour ſaith, *except your righteouſneſſe ſhall exceede the righteouſneſſe of the Scribes and Phariſees, yee ſhall in no wiſe enter into the Kingdome of heaven.*

Neither is their cavill of any ſufficient force, how the alledged place onely concerned the *Iſraelites* under the *Levite* Prieſthood, Becauſe as the Lord Biſhop *Andrewes* obſerveth, whereas other Phariſaicall ſcrupuloſities premiſed in the chapter meet with a brand of abrogation, this ſtill remaineth with a mark of approbation.

Neither dare I ſuppoſe, that the intereſt of the Lord ſolemnely eſtabliſhed in the old Teſtament, doth thus ſodainely expire in the New, unleſſe his owne ſelfe had ſignified unto us a reſignation of his right.

It is written *Matthew.* 11. *Verily I ſay unto you among them that are borne of women, there hath not riſen a greater then Iohn the Baptiſt: notwithſtanding hee that is leaſt in the Kingdome of heaven, is greater then hee.* Meaning, that for ſo much as *Iohn* Baptiſt was next unto Chriſt in time, above all the Prophets, which ever lived before him, his happineſſe went therefore beyond

them in that high reſpect for he ſaw what they deſired to ſee, and ſaw not.

Becauſe alſo he was of a more worthy calling, for hee might be reported to have pointed out Chriſt with the finger of a fuller diſcovery, which others could not deſcry, but onely afarre off.

Thus likewiſe thoſe men which ſucceeded *John* in this ſacred Miniſtery, namely the Apoſtles, and their ſucceſſours to the end of the world, are happier in a higher degree, and of a more excellent calling then *Iohn* the Baptiſt, becauſe living in the reſplendent ſeaſon of the much glorioufer illumination of the Goſpell.

Doctor *Downham* examining the particulars of the *Levites* profits, affirmeth, how they amounted to a far greater meaſure for the maintenance of that ſmall tribe, then all the Biſhoprickes, Beneſices, Colledgelands, or whatſoever other Eccleſiaſticall emoluments doe yet remaine, yea although the Index *expurgatorius* of ſacrilegious inquiſition had not with that extreme tyranny invaded, and over-runne them.

Why ſhould then the Evangelicall Sunne ſo marveiloufly ſurmounting the glimmering Moone ſhine of the Law, in the ſweet of ſaving knowledge, ſuffer ſo miſſebeſeeming an eclipſe in the moſt diſproportionable meanes of Miniſterial maintenance, & not rather exceed the other in neceſſary abundance, as it doth in notable brightneſſe?

If the miniſtration of condemnation be glorious, much more doth the miniſtration of righteouſneſſe exceede in glory. 2 *Corinthians.* 3. when as the Miniſter of the Goſpell hath ſucceeded the *Levite* in the Miniſtery, and is the Miniſter of a better Teſtament, what cauſe can bee then conceived, but that he ought alſo to ſucceed him in the ſtipend or allowance?

Quatis ratio præcepti tale præceptum: the Civilians tell us, it is right that the Law ſhould not expire as long as the reaſon of it remaineth. Moreover reaſon, equity, and

and ſacred Scripture require, that the worthier wages belong to the worthier Calling. *Thou ſhalt not muzzle the mouth, &c.*

Further obſerve how the 13. and 14. verſes of this Chapter, as likewiſe *Galatians* 6. will (if well conſidered) that the decree touching tiths in the old Teſtament is not diſſolved in the new, but ſtill continued, and the practiſe of the former a preſident for the latter.

For that ſame maintenance which the Apoſtle Saint *Paul* in thoſe places maketh mention of, is moſt aptly expounded by Scripture to be the tenth part.

And though the manner of portion in them places, ſeeme in ſome mens ſight left undetermined, yet if wee may explaine Scripture by Scripture (as indeede ſuch a mutuall intercourſe ſhould bee betweene the old and new Teſtament) then doubtleſſe the cleare phraſes of the one may eaſily declare the obſcurer ſpeech of the other: And ſo by the context of holy writ the tenth will ſoone come to bee diſcovered, and Gods ordinance there repeated by the Apoſtle, be preſerved inviolable, and carnall conceits without warrant, be diſcarded, and this divine Law endure in force and vigour. *Thou ſhalt not muzzle, &c.*

The ſeventh Chapter of the Epiſtle to the *Hebrewes* ſeemeth a ſtrong champion in this caſe. Now conſider how great this man was, unto whom even the Patriarch *Abraham* gave the tenth of the ſpoiles.

And verily they that are of the ſonnes of *Levi*, who receive the Office of the Prieſthood, have a commandement to take tiths of the people, according to the Law, that is of their brethren, though they came out of the loines of *Abraham*.

But he whoſe deſcent is not counted from them, received tiths of *Abraham*, and bleſſed him that had the promiſes.

And without all contradiction the leſſe is bleſſed of

the better. And here men that die receive tithes, but there he receiveth them of whom it is witneſſed that hee liveth. And as I may ſo ſay, *Levi* alſo who received tithes, paid tithes in *Abraham*. For hee was yet in the loines of his Father when *Melchiſedech* met him. &c.

Levi in Abraham decimatus eſt, quoniam in lumbis ejus fuit, quando decimas dedit ſacerdoti Melchiſedech: Saint *Auguſtin* hath left written that *Levi* was tithed in *Abraham*, becauſe he was in his loines, when he gave tithes to the Prieſt *Melchiſedech*.

I conceive the ſcope of this Scripture is to manifeſt and magnifie the high and honourable condition of *Melchiſedech*, and conſequently of Chriſt Ieſus. But one maine argument for *Melchiſedecs* admirable greatneſſe, is drawne by our Apoſtle from his receiving tithes of him, whoſe off-ſpring the tribe of *Levi* (then in *Abrahams* loines) afterward s tooke tithes.

For δεδεκάτωκε τ Ἀβραάμ, he tithed *Abraham*, taking the tenth part of him as his due, and not given.

Neither may wee affirme that *Melchiſedecs* admirable greatneſſe is ſince unhappily eclipſed, and fallen into wane, but rather he is as ample and evident ſtill as ever he was, becauſe he is the Prieſt of God for ever, a Prieſt that never dieth; and ſo his Prieſthood and the rights of it never ceaſe.

But certainely his greatneſſe in his antitype Chriſt, cannot be concluded to be ſtill the ſame, if Chriſt hath no right to take tithes, for this indeed appeareth the chiefeſt, and moſt urged of the two notable arguments to declare his greatneſſe.

This argument of *Pererius* may bee ſaid to concerne the point; The Prieſthood of *Melchiſedec* hath beene more excellent then the Leviticall Prieſthood. But Chriſt hath beene a Prieſt after the order of *Melchiſedech*: therefore the Prieſthood of Chriſt is more excellent

lent then the Leviticall Prieſthood.

The minor propoſition is manifeſt, *Pſalm.* 110. and the major is proved by Saint *Paul* in a twofold manner, partly becauſe *Melchiſedech* bleſſed *Abraham*, principally becauſe he received tiths of him.

What then was due and paid to *Melchiſedech*, is alſo due and payable to Chriſt, elſe he were not a Prieſt for ever after the order of *Melchiſedech*, if he ſhould faile in ſomething to be as *Melchiſedech* was: But to grant that ſeemeth abſurd, becauſe he is after his order, as the Prieſts of the Law were after *Aarons*.

Since then tiths were due and paid to *Melchiſedech*, doubtleſſe they are due and ought to be paid unto Chriſt: And ſo conſequently to his ſervants the Miniſters of the Goſpell, who are Chriſt repreſentatively, and in whom he bleſſeth, & refreſheth with the bread and wine of the holy Sacrament, & of heavenly conſolations the faithfull, which are weary and ready otherwiſe to faint in their ſpirituall warrefare.

Neither was *Abrahams* payment of tiths voluntary, but of duty: for wee muſt note how *Melchiſedech* was the image of Chriſt & his Church: *Abraham* figured forth the Congregation of the faithfull.

Although then *Levi* received tiths afterward by a particular grant from God for the time, yet he payd them generally with the Congregation in the loines of *Abraham* unto the Prieſthood of Chriſt, here perſoned by *Melchiſedech*: which being perpetuall, and an image of this in the Goſpell, may well note unto us, that this duty of tithing ought alſo to be perpetuall.

Saint *Chryſoſtome* conceiveth *Abraham* to have been herein our Tutour; and whiles he payeth tiths, not to a Prieſt offering up Leviticall ſacrifices, but adminiſtring bread and wine (the elements of the Evangelicall Sacrament) it intimateth ſufficiently that men muſt now pay their tiths to the Miniſters of the Goſpell.

Moreover, if the order of Prieſthood here ſpoken of be an eternall order, and yet ſuch an order as to whom the tiths are due (which plainly appeareth in the Chapter alledged) ſurely then, let the Prieſt be either *Melchiſedech* the type, or Chriſt the Antitype, yet the ſame matter muſt remaine ſtill evinced, namely that tiths muſt alwaies continue to the end of the world, being the rightfull due of an enduring Prieſthood.

To this purpoſe may be applyed theſe words of Maſter *Calvin* on the place; The Apoſtle affirmeth the dignity of *Melchiſedechs* Prieſthood to be for ever, and that of the Prieſthood of *Levi* but temporary. The life of this latter Prieſthood was one day to be diſſolved, even as the lives of men ſhould expire.

Yet no Scripture ſpeaking of tiths payd to *Melchiſedech*, ſaith any thing of his death, wherefore the right of his Prieſthood was not to ceaſe but continue.

The latter Law did not derogate from the former, the right belonging of old to *Melchiſedech*, is not now repealed by another Law given of God by *Moſes*, whereby to turne over that right unto the *Levites*.

Saint *Paul* prevented that conceit, *cum dicit ad tempus decimas Levitis ſolutas*, ſhewing that tiths were paid to the *Levites* but for a certaine ſeaſon, becauſe they might not live ever.

But *Melchiſedech* being immortall, retaineth unto the end what God hath once given him; namely the dignity, duty, yea and the rights of the Prieſthood, which are declared to be the tiths, &c.

The 13. 14. &c. verſes of this 7. Chapter with ſome other paſſages therein, will determine the things ſpoken under the name of *Melchiſedech* upon Chriſt without queſtion.

Behold then he is the rightfull receiver of tiths, in his Evangelicall Prieſthood, even by witneſſe of the new Teſtament.

As

As under the Law tiths were not ſo much the *Levites* as Gods in the *Levites*, they receiving them as deputed by him to take this ſacred tribute.

Even ſo likewiſe before the Law, not ſo much *Melchiſedech*, as the Lord in *Melchiſedech* did receive tiths. Now under the Goſpell, not ſo much the Miniſters of the Goſpell, as he that is our bleſſed Lord Ieſus Chriſt in the Miniſters of the Goſpell, doth by divine right take the tithes.

Miſerable then are thoſe wretches which dare defraud him, by depriving his Miniſters, and regard not this precept. *Thou ſhalt not muzzle the mouth &c.*

Although whiles Chriſt lived on earth, the Levitical Prieſthood being not abrogated, had the tithes. Moreover he and his Apoſtles leading a kinde of travelling life from place to place, could not conveniently receive them; yet intermiſſion for a time muſt not bee thought to infringe their due right; no more then the ſuſpenſion of circumciſion for forty yeares ſpace in the wilderneſſe, did diſannull that.

The Apoſtles alſo and their primitive ſucceſſours tooke the price of whole fields, and poſſeſſions of thoſe which converted to the Church, and profeſſed the Goſpell; whereby they had meete meanes to maintaine their owne ſelves, and the poore brethren.

That courſe continued about two hundred yeares after Chriſt, and the practiſe of it multiplied into a very great proportion.

Then the ſtate of the Church being ſetled, the ancient Fathers taught tithes to be thus due, general councels decreed them ſo, and publique authority renewed the paiment of them.

To this purpoſe the Lord Biſhop *Andrewes* bringeth in *Cyprian, Clemens Alexandrinus, Origen, Auguſtin, Chryſoſtome, Hierome, &c.* Pronouncing the detainers of tithes to be invaders of other mens goods: how neyther

ther leſſe nor worſe muſt be paid: how the offenders in this ſort have no due feare of God, nor true ſenſe of repentance;

Yea to be voyd of all thankfull memory, of the divine liberality and bounty towards them. How ſuch wretches ſeeme wickeder then the Scribes and Phariſees, who durſt meddle with nothing for their proper uſes, before they had firſt of all ſeparated the tenthes, fearing elſe a curſe to fall upon them for defrauding the Lord.

He alſo produceth ſome Orthodox Councels, which ſtrictly decreed *decimarum penſiones et paraciarum diviſiones*, the payments of tithes and diviſions of Pariſhes: Alſo ſhew the ordinances of divine Lawes in this caſe, and the Excommunication of refractory offenders in this point.

Hee alſo rehearſeth ſome inſtances out of the Canon and Civill Lawes, which anciently accounted Pariſhes and tithes, Clergie and tenths &c. to bee ἀντιστρόφα reciprocate and convertible, and they did enjoyne the true payments of them under extreme penalties.

Neither did ſundry old conſtitutions, provide onely for honeſt dealing in prediall tithes, but alſo their care extended to have thoſe which are of a perſonall nature to be well paid. They had in conſcience a notable ground for this, out of that memorable place: *Galatians 6.*

From which *Aquinas* affirmeth, how all things whatſoever a man poſſeſſeth, be contained under the carnall things mentioned by the Apoſtle, and therefore hee inferreth that tithes ought to be paid out of all our goods &c.

Thus much was worthily projected in the raigne of our late King *Henry* the eight, and more largely deliberated & allowed by many of the Lords ſpirituall & temporall, beſides ſundry other eminent perſons, when the laſt *Edward* ſweyghed our Engliſh Scepter: who (as Maſter

ſter *Studley* writeth) willingly confirmed this religious, juſt, and neceſſary reſolution, for all men of traſficke, ſciences, trades, &c. that they ſhould put in practiſe the cuſtome of the City of London, for the payment of perſonall tithes: Alledging there could be no conſcience for Farmours, Plowmen, Shepheards, &c. to returne the tenth, and nevertheleſſe that the perſons of this gainfull condition would preſume themſelves to be free and exempted.

It ſeemes then an imagination voyd of all true conſcience and devotion (whether we examine it by the light of nature, or by the brightneſſe of grace) for any people to pretend, and plead an immunity, from liberall contributing to the maintenance of their ſpirituall Paſtours. It is alſo irreverently oppoſit againſt the opinion and practiſe of venerable antiquity, and contrary to my text. *Thou ſhalt not muzzle &c.*

Finally if the words of a few, otherwiſe ſuppoſing Autors (whether grave divines or judicious Lawyers bee well pondered) I conceive in effect they ſpeake to the point, I am ſure to the purpoſe of my text.

For all of them unanimouſly plead againſt wronging the Church, and for a liberall allowance to the Clergy, to furniſh and maintaine themſelves and their families, to keepe hoſpitality, to relieve the poore.

Solutio decimarum Sacerdotibus eſt de jure divino, quatenus inde ſuſtentantur, ſaith *Gerſon*, they hold them divinely precepted in theſe reſpects.

Yea, the Doctor and Student acknowledge it, to bee grounded upon the law of reaſon, that every one is bound to honour God of his proper ſubſtance, by giving a meet portion of his temporall goods unto the Miniſter, to him of things ſpirituall.

That treatiſe further affirmeth, how there is no cauſe why the people of the new Law ought to pay leſſe, to the Miniſters of the new Law, then the people of the old

Teſtament gave to the Miniſters of the old Teſtament. For the people of the new Law, bee bound to greater things then the people of the old Law were: *Matthew* 5. And the ſacrifice of the old Law was not ſo honorable as the ſacrifice of the new Law is. For the ſacrifice of the old Law was onely the figure, but the ſacrifice of the new Law is the thing that is figured: that was the ſhadow, this is the truth.

To conclude, moſt of them commend the old tithing courſe: Inſomuch as no few of theſe profeſſe in Maſter *Perkins* ſpeeches; doubtleſſe had not God himſelfe in the old Teſtament taken ſuch ſtrict orders for the livings of the *Levites*, they had beene put to no leſſe extremities, then is the miniſtery of this age, which is many times ſo miſerably muzzeled, as no mercifull man would ſuffer his beaſt. *Thou ſhalt not muzzle the mouth of the oxe that treadeth out the corne.*

Secondly, touching the continuation of the tithes under the Goſpell by humane conſecration. Admit as ſome vainely ſurmiſe, that the payment of the tithes were meerely a Moſaicall mandate: from which men under the Goſpell are made free; yet becauſe nature hath taught men to honour God with their ſubſtance: and for that the moſt true and ſure way to performe thus much, is by making and rendering him payment in kind, out of the very ſelfe ſame riches, which through his gracious bleſſing the earth continually bringeth forth.

And ſince that beſides, Scripture hath left us an evident example of that particular proportion, which for morall conſiderations hath beene determined moſt fit and meet by them, whoſe wiſedome could beſt of all judge. Furthermore, ſeeing that the Church of Chriſt hath long ago entered into the like obligation of tithing; me thinks then in theſe daies this queſtion ſeemes vaine and ſuperfluous, whether tithes be due by divine right or no?

Doctor

Doctor *Downham* accordingly declareth that tithes are due to Chriſtian Miniſters by vow: Chriſtian Commonweales and Councels having conſecrated them to God, and his Church: neither is it now meet time, after vowes to make this manner of enquiry, nor to endeavour for to alter them without divine diſpenſation and ſufficient ſatisfaction.

For grant at the firſt that it might have beene imagined a doubtfull and diſputable matter, yet now our caſe appeareth to hold a cleare correſpondence with theirs unto whom Saint *Peter* ſpake *Acts* 5.

Whiles it remained, was it not thine owne? and after it was ſold, was it not in thine owne power? Why haſt thou conceived this thing in thine heart? thou haſt not lyed unto men, but unto God.

If then it were not lawfull for *Ananias* and *Saphira* under pretence of Religion to ſell their Land, as if they would have given it to the Church, and yet concealed and detracted part thereof, for which we read their horrible tragedy in the aforeſaid Chapter.

Then is it much more unlawfull to detaine and withhold any part from the Church, which wee never gave, but it was rightly the Churches juſt poſſeſſion before we were borne.

The generall current of grave authority runneth this way, that whatſoever hath beene lawfully given to religion, can never be taken away againe, unleſſe redeemed with a greater price, *Leviticus* 27.

The reaſon is eaſily thus rendered, becauſe the goods of the Church are holy things, and therefore not to bee prophaned, which offence is then committed, when as they are withdrawne from the Lords Service.

The 250 cenſers of the ſeditious ſinners. *Numbers* 16. might not be prophaned becauſe they had beene hallowed, for by the Lords owne direction *Moſes* appointed *Eleazar* to take them out of the burning, and to make

of thē broad plates for a covering to the Altar, alledging their conſecration and offering up before him.

Neither can the evill lives of ſome Miniſters (much leſſe incroaching ſacriledge) juſtly alienate thoſe tithes, glebes and oblations, which have beene hallowed and offered up unto Gods Service.

For certainely although in ſubſtance the tithes, the glebes, and other goods of the Church, ſeeme the ſame that all other are, out of which they be taken.

As for example ſake, the water, the bread and the wine in the Sacraments, are all one with other water, bread, and wine; yet in regard of the uſe thereof, behold we muſt conceive no ſmall difference: ſince they are made holy and ſacred by dedication.

Therefore as it were horrible villany to abuſe the elements in the Sacraments; ſo is it execrable robbery to prophane the tithes, the glebes and other goods of the Church, and to pervert them from the religious end of their firſt inſtitution, unto ſecular (and ſo ſacrilegious) occaſions.

The title and right then which man had in any of theſe things (which ſeemed in his owne arbitrement either to give or reſerve) before his donation of them to the Church, doth by the act, and from the time of any ſuch dedication, remaine the proper poſſeſſion of God untill the worlds end, unleſſe himſelfe renounce or releaſeth it.

Good reaſon it ſhould be thus, ſince equity hath taught us, that every one ought to enjoy his owne, and what is ours no other can alienate from us, without our deliberate conſent.

No man having paſt his voluntary agreement or deed may at his pleaſure change it to the prejudice of another. Should wee then wickedly dare to deale worſe with our good God, thē his gracious Majeſtie hath permitted any other men to deale with us? When our tithes &c, might

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probably have appeared our owne, wee had faire colour of liberty to uſe and diſpoſe them as our ſelves thought good; but having once made them his whoſe they are, having conſecrated them to his worſhip and Service; Let us wiſely be warned by other folkes fearefull examples, what a hainous crime it is, even but to waſh and clip that coine which carrieth on it the marke of God, the token of his divine inſculpture.

Hee reckoneth all theſe by the forme of his owne ſpeeches for his owne poſſeſſions. It muſt needs then be a moſt dangerous matter for the children of men ſacrilegiouſly to invade them, and to deſpoile his Miniſters (unto whom he hath deputed them) from the fruition of them. *Thou ſhalt not muzzle &c.*

Moreover it ſeemes a point of no ſmall moment, and a thing very worthy our conſideration, that the true meaning of all ſuch as honoured the Lord with their ſubſtance, was to inveſt him with the propriety of what they dedicated unto him.

Witneſſe the ſtile of ancient grants. Thus in *magna charta*: wee have given unto God, both for us and our heires for ever. Thus *Charles* the Great; we know that the goods of the Church are the ſacred endowments of God: To the Lord our God we offer and dedicate whatſoever we deliver unto his Church.

Thus the Lawes Imperiall make ſome-things to belong by right of nature, indifferently to every man; ſome to be the certaine goods and poſſeſſions of Commonweales, ſome to appertaine unto ſeverall Corporations and Companies, ſome to be privately mens owne in particular; ſome to be ſeparate quite from all men.

This laſt branch comprehendeth things ſacred and holy, becauſe thereof God alone is owner.

Nullius autem ſunt res Sacræ, et religioſæ, et Sanctæ; quod enim divini juris eſt, id nullius in bonis eſt: Sacred, religious and holy things can never bee in the right of

Laȝ-mens incroachment. That which is the Lords ought to be free from ſecular claime and uſurpation. Thus we might read in the Lawes of *Charles* the Great: There is not an Act more honourable, then by all meanes to defend and amplifie the patrimony of Religion: Nor any more hatefull and impious Conſtitution, then to impaire thoſe poſſeſſions, which devout men in former times, when they gave them unto holy uſes, were wont in the moſt ſolemne place of Gods Church, and in the preſence of their Ghoſtly Superiours, to make (as they thought) inviolable, by words of fearefull execration in this wiſe.

Theſe things we offer to God, from whom, if any man take them away (which we hope no man will attempt to do.) But if any ſhall goe about it, let his account bee without favour in the laſt day, when he commeth to receive the doome, which is due for ſacriledge againſt that Lord and God unto whom we dedicate the ſame.

Oh conſider this ye that forget God and his Saints, in the frequency and ſenſeleſſeneſſe of this foule and curſed ſinne, leſt hee teare you in pieces, and there bee none to deliver.

Thus the beſt and moſt renowned Prelates of the Church of Chriſt, have rather in this conſideration ſuſtained the cruell wrath, then yielded to ſatisfie the ſacrilegious deſire of their greateſt Commanders on earth, coveting by evill adviſe and Councell, that which moſt willingly they ſhould have ſuffered God to enjoy, &c. *Thou ſhalt not muzzle &c.*

Some perſon may chance move this queſtion; can the goods of the Church, theſe conſecrated things in no caſe be alienated? I anſwere, certaine cauſes there are, wherein it is not obſcure, but the Lord himſelfe doth licenſe & warrant how we may ſafely preſume him as willing to forgoe for our benefit, as alwaies to uſe and convert to our benefit, whatſoever our religion, hath honoured him withall.

But

But here is an intollerable miſchiefe, under this may be, many things which by no meanes muſt be, paſſe for currant and without controll in this ſacrilegious world.

We deny not but occaſions of many conſequence may ſometimes be incident, wherein the welfare and danger of the Church bee alſo involved with the Common-wealth occurrences. Wee alſo ſuppoſe the ſafety of the people in ſundry caſes to be a ſupreme Law.

Wee know that Kings and Princes, are the breath of our Noſthrills: Wherefore Church & Common-wealth muſt concurre in neceſſary care, and loyall duty towards them.

Thus the learned apply theſe examples of *Ahimelech* the Prieſt, giving unto *David* the hallowed bread, &c. Of *Hezekiah* giving the ſilver in the houſe of the Lord, and the gold of the doores of the Temple to *Senacherib* King of *Aſſyria*, for to purchaſe his owne, and peoples peace.

Thus our Saviour Chriſt, in defence of his diſciples plucking the eares of corne &c. alledgeth *the Sabboth was made for man, and not man for the Sabboth Marke* 2.

Thus Saint *Auguſtine* did cauſe the very conſecrated veſſels of the Church to be broken and coined, for the reliefe of the poore, in a time of extreme neceſſity and famine.

After this manner the ancient Biſhop *Acacius* redeemed ſeven thouſand captives, out of moſt miſerable bondage. All which and the like favour of Chriſtian charity, but they diſſent from the common courſe of accurſed Church-robbery.

Finally, we wiſh that thoſe which obiect ſome divines againſt the divine right of tithes, would for the ſafety of their conſciences, but faithfully obſerve and practiſe thoſe honeſt rules, which the learned men do ſtrictly propound in this point.

1 *That*

1 *That there muſt be juſt cauſe of ſo doing.*

3 *What is alienated muſt bee imployed to ſome good uſe in the Church or Common-wealth.*

3 *There muſt be reſerved a ſufficient (not a ſurmiſed) maintenance for an able Miniſtery and reliefe of the poore.*

4 *No good member of the Church, can in conſcience ſeeke the harme and hinderance of the ſame. Then would my text be better obeyed. Thou ſhalt not muzzle the mouth of the oxe that treadeth out the corne.*

5 *I am to make good the truth of our mentioned doctrin, by diſcourſe of the unequall condition of Impropriations.*

Now as the doctrine doth induce this ſubject into queſtion, ſo I intend my following ſpeech hereof at this preſent, onely according to the drift of my doctrine, namely, againſt thoſe unjuſt and irreligious Impropriatours, which debarre the labouring Miniſters of the Goſpell, from the meanes of their meet maintenance.

Tithes (we may collect) continued in ſacred eſteeme and poſſeſſion ſome foure thouſand yeares afore our bleſſed Saviours Incarnation. After his happy birth paſſed alſo about ſix hundred moe, afore the prophane handes of impious ſacriledge durſt invade, and violate theſe Eccleſiaſticall rights.

Then, *horreſco referens*, I tremble to relate it; there happened a diſaſtrous ſeaſon of hatching hatefull monſters. Behold *Mahomet* acted the falſe Prophet in *Arabia*, *Boniface* played the Antichriſt in *Rome*, *Phocas* moſt cruelly murdered his Maſter *Mauritius* in *Conſtantinople*, and traytrouſly uſurped the Empire: At which time likewiſe *Carolus Martellus* in the Weſterne parts under colour of defence, incroached in this kinde upon the Church.

And notwithſtanding, his faire promiſes (as credible Authours affirme) to reſtore the tithes, &c. lent and entruſted (we are told) unto him, during the *Barbari-*

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ans cruell incurſions, he falſifyed his faith, and fruſtrated the Clergies hope, by a wicked and wrongfull alienation.

The old ſaying, *nulla fides pietaſque viris qui caſtra ſequuntur*, touch military mens infidelity and prophaneſſe appeared abundantly, verified in this martiall and ambitious Prince.

The city *Tours* upon the *Loyre* continueth a laſting trophy of his moſt triumphant victory. But his high towring humour reciprocating with the *Babylonian* beaſt for their own reſpects, & binding his ſoldiers to his aſpiring ſervice with the unlawful nervs of the Church, remaineth a notorious monument of irreligion not of liberalitie.

The very *Saraſins* whom he ſlew, would have exclaimed againſt ſuch evill dealing with their Prieſts. Sundry writers of that time, ſuffered him not to eſcape without ſharpe cenſure, yea ſome of them purſue the chace of him untill a fearefull viſion of infernall paines and torments undertooke him, great pitty it was that ſo glorious a Commander blemiſhed his illuſtrious ſelfe by giving ſuch occaſion. *Thou ſhalt not muzzle the mouth of the oxe, &c.*

There was an age when Chriſtian Religion ranne a ſtrong byas of building Monaſteries, and endowing them with large revenues: a firme opinion of the piety and charity of thoſe which were cloyſtered in them procured this ample benevolence.

Their laudable beginnings in devotion, hoſpitality, and ſundry almeſdeeds were anſwerable. But in proceſſe of time, their idleneſſe bred luxury to undoe their devotion, and their luxury ingendred avarice to deſtroy their charity: and then many whole Benefices ſeemed not ſeldome too few for one. Monaſteries devouring ſwallow. Men of no worth ſerved their Churches, and ſpared them wages.

Theſe men (ſaith one) never of Gods making, but

meere creatures of the Pope, notwithſtanding his Fatherhoods protection. and no few opportunities of free corruption, did not yet ſo deeply degenerate, but that one of their utter enemies, Maſter *Leaver* in a Sermon before King *Edward* the ſixth, &c. yeelds them this teſtimony.

Whereas fifty tunne bellied Monkes filled their paunches, kept up their houſe, and relieved the whole country round about them: There hath ſucceeded in their place and generation of greedy guttes, devouring the whole houſe, and making great pillage throughout a whole country, yet cannot be ſatisfied.

He mentioneth alſo a world of faire pretenſes of good workes at theſe Monaſteries diſſolution, vaniſhed into nothing but deluſion, and depravation.

Moreover as at the firſt the Monkes tooke but a ſmall penſion for themſelves, from the appropriate Churches, and left all the reſt to the officiating Vicars; but *reditus tantum ſuperfluos*, a few overplus rents which might well be ſpared ſaith *Panormitan*, *quando fructus ſunt ſufficientes et abundantes Clerico*, when the other profits are abundantly ſufficient for the Incumbent: *non amplius quam quinquageſimam partem*, no more then the fiftieth part, is a rule in a certaine Councell of *Toledo*.

So when as they waxed exorbitant and immoderate, their holy Father himſelfe (as they held him) inhibited and confined their inſatiable greedineſſe, as tending to the diſcredit of the Papacy, the ruine of Pariſh Churches, and decay of religion in all places.

Hereupon Pope *Alexander* the third, commands in *Yorke* and *Worceſter* a reformation, and that the Biſhops ſhould admit none of their preſentation, without a liberall proviſion for the Vicars uſes.

The contrary he calleth *extirpanda conſuetudinis vitium*, a wicked cuſtome to be rooted out.

Clement the third proceeded further againſt them, and in

in caſe they did not provide and preſent accordingly, he then ordered from them that power to the Ordinarie.

Clement the fourth confirmed and inlarged the former decrees. *Clement* the fifth, whetted ſtill a ſharper edge upon the former Conſtitutions, and threatned Eccleſiaſticall cenſures upon the perſiſting delinquents.

Moreover it is knowne, how the Popes (for feare of others negligence) had their Apoſtolicall Conſervators in the Vicars behalfes. Neither paſſed any Appropriations from the Sea of *Rome* without ſpeciall proviſoes for theſe purpoſes, as *Petrus Rebuffus* witneſſeth. And this text was frequently alledged againſt them, *Thou ſhalt not muzzle the mouth of the oxe that treadeth out the corne.*

You may ſoone ſee then by that which hath beene ſaid, how moſt of our moderne Impropriatours come far ſhort of the very Monkes and Popes in piety and honeſt dealing toward the Church.

That learned man above mentioned, termed theſe ſorts of ſacrilegious abuſes in his time, *perniciem et exitium totius Reipublicæ Chriſtianæ*, the bane and deſtruction of the whole Chriſtian Common-wealth.

Surely, if hee had lived in this worſer age of ours, and beheld the cunning and cruell multiplication and increaſe of this direfull monſter, he would have fallen into moſt bitter exclamation againſt it, and in ſome manner have reſembled it to the abomination of deſolation ſtanding in the holy place where it ought not.

Alas, it hath waxed apace to the waſte of the Church: It hath quickly augmented into a viperous brood, no leſſe deformed then ravenous, which make no meete conſcience (according to divine command) of the welfare of our holy mother the Church, and of the maintenance of Chriſts Clergy therein, the ſpirituall Paſtours; but take to themſelves the houſes of God in poſſeſſion. *Pſalm.* 84. with a helliſh greedineſſe. Neither ſeemed

the light of this ſerpentine Monſter any better aſpected then this bodily compoſed ſhape: For certainely if his evill eies had well beheld the Sonne of righteouſneſſe, ſuch a gracious influence of ſupernall illumination ſhould the have ſhined upon the, as they would never thus (contrary to the light of divine religion and naturall reaſon) have inſatiably coveted, to muzzle the mouth of the painfull oxe, and ſuffer ſome ſlow-bellyed Cretian beaſtes to devour the graine.

Nor allow the layterers the reward of the labourers: nor ſtarve the induſtrious workeman, and pamper up the idle perſon with his appointed portion.

The rules amongſt the beſt Lawyers, in this caſe run with a primary reſpect unto the Service of the Churches before any others neceſſities. The Vicar which excriſeth the Cure muſt be preferred above all other perſons, whither exempt or not exempted, Religious or Laicke, Eccleſiaſticall or Secular, Cloyſter and Chapter, &c. be the words of *Bowichius* and *Rebuffus*.

Neither do they ſuppoſe a bare ſuſtentation to be ſufficient; perchance they write, he ſhall not be driven into the extremes of want: yet nevertheleſſe the portion may be much incompetent, if we regard a due and decent faſhion (according to the conveniency and dignity of the Miniſteriall calling) in their meate, drinke and clothing and other congruencies.

It is not fit they ſhould be inforced to feed *fabis et aliis vilibus cibariis*, with courſe fare and meane dyet; nor yet their garments to bee of the loweſt ranke: *nec ſibi debent coquere*, neither may they want neceſſary and ſeemely attendance of ſervants. For as that Benefice is incompetent, which doth not well ſuffice to the maintenance of the Incumbent, and thoſe which are neceſſary to ſerve about him.

So theſe grave and judicious Authours affirme, that whenſoever the Vicars portion commeth in queſtion,

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conſiderabitur in iis honeſtas, nt honoretur in iis officium ſacerdotale, the excellency of the Prieſthood with the due requiſites, muſt be worthily conſiderd and honoured, *Thou ſhalt not muzzle the &c.*

Heu dedecus ingens! Fie then upon it, when the Impropriatour boaſteth that hee knoweth how to abound, but the Incumbent is compelled to bewaile that hee knoweth how to be abaſed; when as the Impropriatour laugheth that he knoweth how to be full, but the Incumbent muſt lament, that hee knoweth how to bee hungry and ſuffer need.

This is a moſt unequall parting of Saint *Pauls* entire ſpeech, *Philippians* fourth. and againſt the tenour of my text.

It ſavoureth of no good piety nor conſcience, that the Prieſt like *Plinies* fiſh Lutarius, ſhould performe a great deale of labour for food; But the Impropriatour, like the Egyptian fiſh *Sargus*, ſhould ravine up the meat.

The ſacrilegious would verifie the ſaying of the woman of *Canaan Matthew* 15. upon Clergy men; *The Dogs eate of the crummes, which fall from their Maſters table*: And ſo farre as they can, transforme the Miniſtery into the Ieſuite *Acoſtaes* poore fiſh *Rambos*, which is faine to ſuſtaine it ſelfe upon thoſe refuſe pittances, that ſlippe out of the devouring mouthes of the inſatiable Tiburons.

It was an old and authenticall plea in the behalfe of the officiating Miniſters for their preeminence, *Vicarius agit de damno vitando, monaſterium vero de lucro captando*: how the Vicars labour for the good of the ſoule, but the Impropriatours endeavour for the goods of the world.

What ſigne of equity can then be ſeen in ſo ſtrange and ſiniſter, *ſic vos non vobis*; for the Clergy Bees to do all the buſineſſe in collecting the honey and compoſing the combes, and the Impropriators drones, *ignavium pecus*, to conſume and devour up all the honey, the reward of

the others worke ?

For the ſpirituall Shepheards to keepe and to feed the flockes, and nevertheleſſe, the carnall Impropriatours to carry away the fleeces, to reape the profits ?

For theſe birds of the Altar to ſing, and waite upon the Altar, and yet thoſe banes of the Altar to goe away with the benefit of the Altar ? For theſe Oxen of the Prieſthood to plow painefully, and yet the prophane Impropriatours to muzzle them ſhamefully ? *Thou ſhalt not muzzle &c.*

The Emperour *Auguſtus Ceſar*, hearing how cruelly King *Herod* had dealt with his hopefull children, affirmed that it was better to be one of *Herods* Swine then his Sonne, becauſe Hogges had their priviledge in *Iudea* inviolably preſerved, but *Herods* children were tyrannouſly murthered, againſt that prerogative which God and nature had given them.

Thus might we profeſſe in like manner, that the condition of the Impropriatours oxen ſeemeth much more fairely tollerable, then the ſtate and fortune of their Vicars and hirelings. Thoſe have commonly their meet & convenient provender to ſtrengthen them unto their appointed talke and buſineſſe.

But the ordinary portion of theſe is to ſerve & ſterve, to worke and want, to bee earneſt in ſeaſon, and out of ſeaſon, yet without any due reſpect, & reaſon had of them in that deſerving regard.

We may juſtly complaine at the miſerable indignity of our caſe, with the words of *Bildad*, *Iob.* 18. wherefore are we counted as beaſts, and reputed vile in your ſight ? or rather, why are wee worſe contemned and baſelier reckoned of then bruit creatures ?

Theſe pittileſſe ſorts of oppreſſours reſemble *Pharaoh Necoh*, killing tyrants indeed, to grant theſe Iſraelites no ſufficient ſtraw, and yet to exact the full tale of the bricke, as when they had it; to bereave theſe Church-

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lampes of their requiſit oyle, and yet to remit nothing of their continuall burning:

To clippe off the helpefull wings of theſe ſacred birdes, and yet to inforce them unto a wonted flight of miniſteriall offices; to cut aſunder the uſefull ſinewes of theſe men of God, and yet to call upon them to runne the race that is ſet before them: to diſarme theſe Soldiours of Chriſt from their neceſſary proviſion and weapons, and yet *in prælia trudere inermes*, to urge them into warfare, and thruſt them upon the front of the battell.

To deny fit tooles and meet materials, and yet to conſtraine theſe myſticall Architects for to toyle and build, as if they had abundance: to ſuppreſſe the meanes of all decent performance, and yet to preſſe the practice of all manner of duties; whith holdes no good quarter with the rule of my text: *Thou ſhalt not muzzle &c.*

Vpon a ſtrange fit which ſome ill tempered Clergy men, onee tooke by a ſodaine overflow of outward proſperity, after a long time of perſecution, aroſe the proverb of the Churches daughter riches which undid her Mother.

Here was need to reforme the diſorderly and peccant members, but not to remove the divinely appropriate meanes, to apply a remedy, not to oppoſe a ruine.

What an unconſcionable and cruell inequality is then diſcernable in the Impropriatours courſe, which by one ravenous mouth of ſacriledge, do devour both mother & daughter; ſpoyling Chriſt and ſwallowing up his Spouſe; robbing the Lord, and ruinating the labourer?

What cares the Atheiſt for honeſt payment of his tithes, when as he hath deſpiſed all true religion? What faithfulneſſe may wee find in the Papiſts touching this point of tenths, ſince that he diſtaſteth our preſent religion?

But the Proteſtant Impropriatour ſeemeth to ſurpaſſe them

them both in exceſſe of Church robbery: For he teacheth that a man ſhould not ſteale, and yet himſelfe ſtealeth, he abhorreth idols, and yet he committeth ſacriledge: hee ſaith a man ſhould avoid adultery, and yet he runneth a whoring after his owne inventions: he maketh his boaſt of the Law, and yet thorow breaking of the Law hee diſhonoureth God, and cauſeth his Name to be blaſphemed among the Gentiles, *Romans* 2.

Will a man rob God? yet they have robbed him in his tithes and offerings, and ſo are curſed with a curſe: *Malachi.* 3.

This was at the ſiege of *Ieruſalem*, one of *Ioſephus* grievous expoſtulations againſt *Iohn* and others of the ſeditious; if any man ſhould take from thee thy daily food, no doubt, but thou wouldeſt account him thine enemy: canſt thou then hope that God, whom thou haſt deprived of daily Sacrifice, will aſſiſt thee?

Theſe Impropriatours, which debarre the labouring Miniſters of the word, from their liberall maintenance, deale no better with the Lord touching his worſhip and Service; what favour then can they flatter themſelves with to finde at his hand, without heartie repentance?

Time and cuſtome with ſome colour of authority have taken away the ſenſe of this ſinne, and turned the remorſeleſſe offenders into the braſen faced impudency of *Solomons* harlot, *Proverbs* 30. *Such is the way of an adulterous Woman, ſhe eateth and wipeth her mouth, and ſaith, I have done no wickedneſſe.*

Some ſerpentine Patrons of theſe uſurpers upon the Clergies patrimonie are content to permit (where they cannot prohibite) a continuation of tithes ſtill to the Minniſtery, *per vim exemplarem*, by imitation of the Iewiſh ſtate ordered by the Almighty; but not *per vim obligativam*, by any binding force under the Goſpel.

Our divine right to the tithes is already (in aſtipulation

on to our propounded doctrine) manifoldly made good. But admit we had (as they faine and ſuggeſt) no obligatory warrant, but onely an exemplary vertue to plead for our intereſts, yet this ſeemes enough to ſhoote ſuch Iulianizers through with their owne ſhaftes.

For where can the Impropriatours ſhew ſo much colour to countenance their ſecrilegious incroachments? Did ever the Iudiciall Lawes of the *Iewes* afford them any ſuch exemplary matter, to maintaine their caſe with? No ſurely, for Nature, Law, Goſpell, *Iew* and *Gentile*, *Grecian* and *Barbarian* have often given the voyces of their practiſes and proteſtations, againſt all ſuch invaders of the Prieſts inheritance.

And yet, (tell it not in *Gath*, neither publiſh it within the wals of *Aſkelon*, let not the uncircumciſed know of it) there are many perſons named Chriſtians, who to mount up themſelves into the higheſt roomes of worldly Magnificoes, make no conſcience to diminiſh and caſt downe the Miniſters of the word, into the loweſt center of miſerable mendicants.

No ſmall ſcandall to our Religion is this contumacy againſt the divine Injunction, *Thou ſhalt not muzzle the mouth &c.*

The Apoſtle *Paul* affirmeth *Rom.* 15. *that the ſtrong ought to beare the infirmities of the weake*, this is a generall rule concerning all ſorts,

But the Impropriatour (whoſe brow is braſſe, whoſe necke is an iron ſinew, and whoſe heart is as hard as flint) he regardeth it with the leaſt, although it bindeth him with the moſt. He rampeth like a ſtrong Lion upon the prey of the benefit, but he leaveth the whole burden to oppreſſe the weake Incumbent.

Wee are told *Deuteronomy* 22. *Thou ſhalt not ſee thy brothers aſſe, or his oxe fall down by the way, and hide thy ſelf from them; thou ſhalt ſurely help him to lift them up again; yea, be they the beaſts of him that hateth thee. Exo.* 23

But alas, there are too many Savage beaſts in other places beſides *Epheſus.* 1 *Corinthians.* 15. Namely cruell and bruitiſh men (*Theophylact* and *Primaſius* interpret the words) which practiſe nothing more then to oppreſſe downe the painfull *Pauls* of the Clergy, and to let them lie in all extremity.

We read 1 *John* 3. *Who ſo hath this worlds good, and ſeeth his brother need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of GOD in him?*

Neverthelеſſe, whiles theſe impious *Belſhazzars* may drink and quaffe with their companions in the golden & ſilver veſſels taken out of the houſe of God *Daniel.* 5. whiles this mercileſſe brood, may with the rich glutton, be cloathed in purple and fine linen, and fare ſumptuouſly every day. *Luke.* 16.

They have ſmall compaſſion at the *Lazarus* of the ſpoyled Miniſtery, which want not ſeldome, the refuſe, that fall from their rich Tables: yea they have ſmall remorſe at the *Lazarus* of many famiſhing ſoules, ſterved through the accurſed meanes of their execrable ſacriledge.

They have ſmall reſpect at the grievous conſequences of their corrupt example, becauſe upon the opening of this bottomeleſſe pit, a groſſe and diſmall ſmoke ariſeth, by reaſon of which the Sunne and the aire are darkened. *Apocalypſe.* 9. *fugêre pudor, verumque, fideſque; in quorum ſubiere locum fraudeſque doliqne, inſidiæque, et vis, et amor ſceleratus habendi*: All true devotion and pious affection to the Church conſumed away; and there preſſed into their place all manner of covetous circumvention and ſacrilegious rapine. *Thou ſhalt not muzzle the mouth, &c.*

Behold from hence alſo a ſwerving world of leſſer Church theeves tooke heart afreſh to commit manifold ſpoyle upon the Clergy. They excuſe themſelves by the Im-

Impropriators ravening up totall Benefices, to purloine & invade ſmaller parcels of tithes and glebes.

Like the Pirate, who juſtified his robbing of the meaner Sea-faring paſſengers, with a few Gallies; becauſe *Alexander* the Great, with huge Armies and Navies pillaged & preyed upon whole Kingdomes and Provinces.

No mervaile then that this Impropriation Monſter, meeteth with ſo bad mention not onely among grave Divines, but alſo great Lawyers.

The Lord chiefe Iuſtice *Cooke*, that late was, obſerved out of Eccleſiaſticall Hiſtory, how *Iulian* the Apoſtata having a purpoſe wholly to ruine the profeſſion of Chriſtianity, from which himſelfe had fouly revolted; uſed not the ſword (as other perſecutors did) but tooke away the meanes of the Miniſtery, &c.

This crafty Fox well knew that the depriving them of theſe, would neceſſarily draw on the deſtruction of the other. And thus diveliſh is the prophane Impropriatours dealing.

He uttereth at laſt this propheticall ſentence, the decay of the revenues of the holy Church, will one day bee the ſubverſion of the Service of God, and of his Religion.

Learned *Plowden* in his Commentaries writeth of this obſervation long ſince by our reverend Iudges, how the Monkes perfidious purloining all the chiefe profits to themſelves, from the poore Vicars, uſhered in a world of wicked abuſes. And this is the prophane Impropriatours impious caſe.

He addeth, as the revenue of the Pariſh Church decayed, ſo likewiſe did preaching. The Emperour *Iuſtinian* was wont to affirme, that from the beggery of the Miniſtery, followes the ſubverſion of that holy order, and conſequently of true Religion. But herein the notorious Impropriators muſt be appealed as grievouſly guilty.

Theſe ſacred horſe-leaches which never are ſatiated, *Prover.* 30. they have little regard to the fearefull judge-

ment of God, who, at length without repentance and reſtitution, will verifie upon them *Solomans* divinely inſpired ſaying; *It is a ſnare to the man who devoureth that which is holy.*

The King will queſtion how they came in hither, not having a wedding garment? And bids his ſervantes bind them hand and foote, and take them away, and caſt them into utter darkeneſſe, there ſhall be weeping and gnaſhing of teeth. Matthew. 22. *Thou ſhalt not muzzle the mouth of the oxe that treadeth out the corne.*

6. We demonſtrate our obſervation from the recitall of ſundry incõveniences which are incurred through defect of its due execution; when as the painfull Miniſters are deprived of their competent maintenance.

1 We ſet down the decay of true Religion. Doctor *Andrews* a Prelate of famous memory, diſcovereth an indiſſolvable combination between ſacred manners, ſacred meanes, ſacred perſons, and ſacred revenues.

Theſe he accounteth ſo cloſely connexed, as the devouring of the one is the violation of them all. And whiles the Laitie would ſwallow the laſt, they ſubvert the reſt.

It may be granted indeed to come for the moſt part to paſſe, that when the portions of the Levites are not given them, they flee every one to his field, *Nehemiah* 13. Alas, in their abſence, where is the teaching Prieſt? but the wants of him bringeth men to be without the true God, and without Law, 2. *Chron.* 15.

For *Romans* 10. *How ſhall they call on him in whom they have not believed? and how ſhall they beleeve in him of whom they have not heard? and how ſhall they heare without a Preacher? and how ſhall they preach except they be ſent?*

And how may we preſume that the Lord will vouchſafe to ſend them which bring glad tydings of good things, and preach the Goſpell of peace, unleſſe men thought

thought their feet more beautifull, and gave them better welcome.

But verily if this indignation happen, then *Proverbs* 29. *There is no viſion, then the people muſt needs periſh. For behold, then the days come, ſaith the Lord God, that I will ſend a famine into the Land, not a famine of bread, nor a thirſt for water, but of hearing the Word of the Lord. And they ſhall wander from Sea to Sea, and from the North even to the Eaſt; they ſhall run too and fro to ſeeke the Word of the Lord, and ſhall not finde it*, Amos 8.

Monſtrous then is the miſchiefe and miſery of this inſatiable and direfull voracitie of ſacred revenues, ſo conſequently of ſacred perſons, of ſacred manners, of ſacred means: And in the execrable ravine of them, loe, theſe myſticall Canibals ſwallow up alſo humane creatures ſouls.

——— *Quis talia fando Myrmidonum,*
Dolopumve, aut duri miles Vlyſſi,
Temperet a lachrymis? ———

What ſtony hearted perſon would not diſtill down ſhowres of teares at ſuch a ſpirituall deſtruction? *Have all the workers of iniquity no knowledge, who eat up my people as they eat bread, and call not upon the Lord? Pſ.* 14.

Honour is the nurſe of good Arts; Preferment is the promoter of Vertues: a liberall ſtipend allureth the valiant Souldiers unto ſervice: good wages attract the greateſt labourers beſt diligence: the richneſſe of the prize addeth winged ſpeed unto the runners of a race; the ſufficient furniture of the rack & manger doth ſtrengthen the work of the toylſome oxen: the plants of the Sanctuary will not well proſper, without the waters of the Sanctuary ſupple and refreſh them: *Ezech* 47.

Hezekiah commanded the people that dwelt in *Jeruſalem* to give the portion of the Prieſts and the Levites, that they might be incouraged in the Law of the Lord.

Demoſthenes told the *Athenians* how they muſt not expect

expect to finde ſuch men, who to do them ſervice, would be willing to undo their own ſelves.

Neither is it to be thought, that men of excellent parts and eminent hopes can be readily wonne unto this divine profeſſion (Maſter *Perkins* complayneth) whiles the ſacred Miniſtery is ſo frequently compelled to performe a laborious travaile in the ſhameſull and tedious pathway of beggery, and much contempt over-clowdeth the Clergie.

God in his Law (he further ſheweth) took a ſtrict order to prevent this miſchiefe touching the livings of the Levits. If he had not ſo ordained, it is like the corruption of men might have driven them to no leſſe extremities, then are the Miniſters of this age, who now (under the Goſpell) be left much unprovided, although deſerving to be beſt rewarded.

He commendeth the children of this world (meaning the Papiſts) as much wiſer in their kinde concerning this point, then the Church of God, which he affirmeth to be a notorious blemiſh unto the reformed profeſſion, likewiſe a lamentable eclypſe unto the beauty & brightneſſe of Religion.

Leſt therfore the number of able Paſtors ſhould decreale apace, and the knowledge of the Goſpell among us decay with them as faſt: hee doth earneſtly wiſh and admoniſh both Superiours and Inferiours to be carefull and jealous in their ſeverall places for providing a ſufficient remedy againſt this dangerous inconvenience.

For *Panormitan* well obſerveth, *Ad tenuitatem Beneficiorum neceſſariò ſequitur ignorantia ſacerdotum*: An unlearned and diſable Miniſtery is for the moſt part occaſioned from the poorneſſe of Eccleſiaſticall Livings.

And Pope *Alexander* the Third blaming the horrible avarice and abuſe of many Impropriating Monks, addeth this as the curſed fruit of ſo vile and impious a practice, That in thoſe Regions ſcarce could there be found any Pa-

Parochiall Prieſt, who had even ſo much as a ſmall portion of skill in the liberall Arts. From whence (Pope *Clement* the Third truly declared) *pericula imminent animarum*, the grievous dangers of humane creatures ſouls do grow on apace.

If men held in as deer a regard their immortall ſouls, as they generally do their corruptible bodies, then would they never thus baſely grudge unto the Paſtors of them a liberall affluence of all neceſſaries: ſo that no want of worthy reſpect, nor of time, nor of means, might diſcourage them from making meet and manifold proviſion to lead, to feed, to fold, to defend their flocks.

But wheras the needfull ſprings of theſe due ſupplyes become dry or diverted, Behold there the very life of the Miniſters duty, and the peoples edification languiſheth.

The ſheep will range and ſcatter up and down at their own pleaſures: *Sordent quæ poſſunt ſemper haberi*, All their longing is for ſtrange Novelties, with unworthy neglect of their own Paſtors, and ſo through their ſides they wound Religion.

The Shepheard (whoſe living is little better then an Almes) is over-much loden with the ſtudy of looking for himſelf and his family, he cannot care as hee ought, for his Cure. Hereupon his owne preſſures and exigences confine the precious liberty of his place into obſequious ſlavery.

Thus whiles they fear to be thought enemies for telling the truth, they fall by flattery to trade for untruſty friends: they act the fawning Paraſites in ſtead of faithfull Preachers: & not daring to profeſſe themſelves honeſt Freemen of *Verona*, they appear the ſervile vaſſals of *London* and *Placentia*: becauſe compoſed to praiſe and pleaſe, but not to reprove and pierce.

The ſword of the Spirit, which is the Word of God, *Epheſ.6.* they bear in vain, for they have no courage to

cry

cry aloud, not to ſpare, to lift up their voices like trumpets, and to ſhew the people their tranſgreſſions, *Eſay* 58.

Neceſſitie inſinuates a ſafer ſeeming courſe, namely, to ſooth up their ſins, whoſe benevolence they always need, and whoſe evill will they are not able to undergo. Thus they proclayme peace, and there was no peace: and one built up a wall, and lo others dawbed it with untempered mortar, and ſow pillows to all arm-holes, *Ezech.* 13. to the diſhonour of God, to the ruine of Religion, to the deſtruction of ſouls.

Hinc prima mali labes: this peſtilent miſchief ſprung from the impious neglect of this precept: *Thou ſhalt not muzzle the mouth, &c.*

I alledge two profane derogation from God, firſt in his honour; Becauſe, when as 2. *Cor.* 5. *We are Ambaſſadors for Chriſt*, it followeth then according to our Saviours ſaying, *Luke* 10. *He that heareth you heareth me, and hee that deſpiſeth you, deſpiſeth me, and hee that deſpiſeth me, deſpiſeth him that ſent me.*

Earthly Princes (in reſpect of themſelves intereſſed) be never wont to diſpenſe with wrongs and diſgraces done their Meſſengers, but expect in all places their worthy entertainment: witneſſe *David's* revenge upon *Hanun* the King of the children of *Ammon* for this abuſe: Alſo for the like offence, the utter ſubverſion of the famous City *Corinth* by the *Romans*.

Surely the Almighty Lord muſt bee imagined much more ſenſible of contempt and injuries offered againſt thoſe whom he ſendeth, in regard of his ſupreme Majeſty intereſſed with his delegated ſervants.

Behold in his ſpeech unto the Prophet *Samuel*, What he ſaith unto all his Miniſters; *they have not rejected thee, but they have rejected me.* He that honoureth the Prieſt, honoureth God, and he that deſpiſeth the Prieſt, by little and little falleth to this alſo, that he will uſe reproach againſt

gainſt God himſelf, Saint *Chryſoſtome* ſheweth.

But how ſhould this requiſite honour be duly performed without his meet and appointed Miniſters. Again, how ſhould thoſe Miniſters of his ſufficiently attend their Function without anſwerable mayntenance? But ſacriledge deſpoyling them of that, doth conſequently derogate from God in his honour.

2. It derogateth from God in his rightfull clayme and intereſt. *The earth is the Lords, and the fulneſſe therof, the world and they that dwell therin*, Pſal. 24. *Conſideret homo quod omnia Dei ſunt per quæ vivit, ſine terra, ſine flumina, ſine ſemina:* Saint *Auguſtine* adviſeth man to remember, that all the means of his life come from God. Yea, he induceth his Majeſty thus expoſtulating this caſe; *Meus eſt homo quem feci; mea eſt terra quam colis; mea ſunt ſemina quæ ſpargis: mea animalia quæ fatigas: mei ſunt imbres & pluviæ: & ventorum flamina mea ſunt: meus eſt Solis calor: omnia vivendi alimenta mea, &c.*

Mine is the Man whom I have made; mine is the Land which the labourer tilleth; mine are the ſeeds which the Husbandmen ſow: mine are the beaſts which be toyled and wearied in the work: mine are the ſoaking ſhowres and refreſhfull rains: the cheriſhing windes receive alſo from me their welcome wings; the comfortable heat of the Sun is mine; I am likewiſe the Lord of all the Elements wherby thou liveſt.

Since then God is the ſupreme owner of all, and from his free bounty flows our totall maintenance, the duty of juſtice and gratitude bindeth us to render ſomething back for a token of his Soveraignty, and a teſtimony of our thanks.

Irenæus writeth, that it was the uſe of the Church through the World in his time, and received from the Apoſtles; to offer ſome things of the bleſſings that they lived by, as the firſt-fruits therof to him, who gave theſe things unto them.

Now *qui dignatus eſt totum dare, decimam à nobis dignatur repetere*, God that vouchſafed to give us the whole, vouchſafeth alſo to require back again the tenth. This moſt munificent beſtower of all the reſt, reſerveth only but that part unto himſelfe (for that his holy Word proclaymeth to be his inheritance, ſeparate to his ſervice) and a portion out of the other nine parts to relieve and ſupply the poor.

Whoſoever therfore (ſaith the ſame *Auguſtine*) is deſirous either to gain unto himſelf a gracious reward; or to intreat an indulgent remiſſion of his ſins; let him conſcionably pay the tenth to the Clergy, and out of the reſidue parts, let him charitably compaſſionate the poor.

Oh mankinde (hee further addeth) empty of zealous devotion, but full of perfidious defraudation, ſince thou canſt not but know, that all good things which thou enjoyeſt are the Lords, what an unthankfull heart then haſt thou oh unworthy wretch, to return nothing back again of his own to the giver of all things demanding it? Lo what hee requireth is a due debt and tribute: thou canſt not deny it, thou muſt not diminiſh it, thou mayſt not delay it, *Thou ſhalt not muzzle the mouth, &c.*

3. This ſacrilegious uſurpation of the Miniſters maintenance doth derogate from God in his wiſdome: There are many learned perſons (and ſome of their opinions extant in print) although not ſo reſolutely holding tithes to be due by divine right, yet they conceive no courſe elſe ſo apt and indifferent for the Clergies proviſion as by the payment of them.

And this is the reaſon which they alledge herein, becauſe every politike Law is to be ſuppoſed the more right and equall, by how much it reſembleth and approcheth neerer to the Law of the ſame kinde, which the Lord hath ordained amongſt the *Hebrews*.

But it is certain that the Law of God among the *Iſraelites* was for the payment of tithes unto the Miniſters which

which officiated in holy duties, as well in one place of that Countrey as in another: and therefore the continuance of them ſtill to the ſame purpoſe ſeemeth very requiſite.

Moreover, it is a common maxime, *Vetus lex nulla antiquanda eſt, quæ neque imbecillis ſit, neque inutilis*; no old Law is to be abrogated, which neither is too weak nor unprofitable.

When as therfore no want of worth, no waſte of ſtrength, no wane of utility can be diſcovered in this divinely enacted Statute touching tithes for the Miniſters.

For *Gualter* on *Matthew* 23, ſaith, *Quæ juſtior ratio excogitari poteſt alendi miniſtros, quam ut ex decimis vivant?* What juſter courſe can be deviſed? what better reaſon may be imagined for the Clergies maintenance, then to receive the meanes hereof by the payment of tithes?

Surely then it ſavoureth of no good diſcretion nor conſcience in man (as if he preſumed himſelf wiſer than his Maker) to diſanull this Law. *Thou ſhalt not muzzle the mouth, &c.*

3. I urge that the withholding competent maintenance from the labouring Miniſters is contrary unto legall right in ſundry reſpects.

Doctor *Ayves* obſerveth that both the ancient grants of Appropriations, and the formes of confirming them from *Rome* run in this manner; laying the ſuſtentation of the Vicar, and the right of the Biſhop; reſerving to us and our ſucceſſors free power, when as it behoveth, of ſupplying and augmenting the Vicars portion, out of the tithes, &c. for his better undergoing the burthen of his Cure, and charges payable therout.

Yea, he inferreth out of *Ludovicus Romanus*, that the Solution of procurations was *pro modo facultatum Eccleſiæ*, as the Church hath ability to ſpare them. For thus is

the minde and words of the Law ſaith *Hoſtienſis, ut Eccleſia ultra poſſe non gravetur*, the viſitor muſt beare his owne charges, rather then bee grievous unto the Church.

Moreover how the Lawes of the Land conſent herewith in favour of the diſtreſſed Vicar, he alledgeth ſome Statutes in the reigne of *Edward* the third, *Richard* the ſecond, and *Henry* the fourth, that the Dioceſan of the place, in the conceſſion of any Appropriation ſhould diſcreetly and piouſly ordaine a yeerely ſumme of money for reliefe of the poore, and the Vicar to be well and ſufficiently endowed.

At length he profeſſeth, that he could never know of any Statute made ſince the Abbey-diſſolution either abrogative or derogatory, to the Common Lawes in this caſe.

And when as thoſe monaſticall houſes, &c. were put downe, the King and his heires for ever were by the ſtatute to hold them, in the ſame ample manner as the Abbot then had in the right of his place: And ſaving to all perſons, Bodies politique and their Succeſſours, all ſuch right, claime, title, intereſt, poſſeſſion, rent-charges, Annuities, Leaſes, Farmes, Offices, Fees, Portions, Penſions, &c.

Theſe words ſeeme of much efficacy and extent. I inferre from them; a Vicar had at the time of diſſolution, right, claime, and intereſt to ſo much of the Appropriate Rectory as was requiſite for his congruous, and competent maintenance: this right is therefore ſtill reſerved to him and his Succeſſours.

Had the Monaſteries continued, this action had beene good againſt them: and that they well knew, and thereupon ſought to fortifie themſelves againſt it, by the Incumbents oath, bond, and by purchaſe of the Popes priviledge.

So now they being diſſolved, the action holds ſtill good againſt

againſt the Impropriatours ſucceeding in the Abbots place.

The Diocesan likewiſe at that ſeaſon, had a right of power, and Juriſdiction in himſelfe, whenſoever the Abbot preſented a Clerke unto him for inſtitution, not to admit him without a convenient portion, aſſigned for his maintenance. Which if the Abbot performed not within the time limited, then had the Biſhop right in himſelfe to collate the Vicaridge, and to make a fit allowance at his diſcretion, out of the ſequeſtred fruits and profits of the Appropriation.

And in caſe of relectancy and diſobedience, the Diocesan, might compell the Abbot by Eccleſiaſticall cenſure, &if he ſtood refractory, there followed impriſonment by the ſecular power, without-baile or mainprize, untill the order were obeyed.

And if hee preſented not at all, the Biſhop then had that right devolved unto him as in caſe of lapſe. Therefore this right remaineth ſafe unto the Dioceſans ſtill againſt the Impropriatours: And they indeed, as with no good conſcience, ſo againſt juſt law incroach, and uſurpe upon all theſe rights. Moreover, it ſavoureth of a diſpoſition both unequall, and unmercifull in theſe Impropriatours, to oppoſe a new augmentation of Vicaridge endowments; becauſe (beſides ſo many damnable cuſtomers defalcations) the rates of all things are now inhaunſed unto higher prices: in which reſpect, day labourers are allowed by Law to raiſe their wages: Further, alrhough King *Henry* the eight diſſolved the Monaſteries, yet hee continued that Religion ſtill, that brought the Vicars (beyond their portion) a great part of their maintenance, in oblations, altarages, confeſſion, profits, Maſſe-moneys, and ſuch like Fees.

Seeing therefore that now a pious reformation, hath put theſe out of date and uſe, juſt reaſon and equity require a ſupply, and recompence to the Vicars in lieu of them.

Finally, ſince tithes were given in conſideration of preaching the word, and miniſtring the Sacraments, unto the payers of them: *Beneficium non debetur niſi propter officium*, ſpirituall benefices & ſpirituall offices ſhould be relatives.

What Iuſtice then appeareth, for the people to be driven for to pay unto the Impropriatours, the tenth which never doe Miniſter unto them, in the ſacred exerciſes of the Service of God; And thoſe of that divine function which performe theſe parts towards them, are put off with ſo poore and baſe a parcell; as that learned and pious Civilian Docter *Rives* hath in regard thereof, this written wiſh;

Our horſe-boyes wages are not great,
Would God our Vicars were no worſe.

Woe unto him that coveteth an evill covetouſneſſe to his houſe, that hee may ſet his neſt on high: he hath conſulted ſhame to his houſe, and ſinned againſt his ſoule. *For the ſtone ſhall cry out of the wall, and the beame out of the timber ſhall anſwere it. Habakkuk. 2.*

Let the perverſe uſurpers of tithes, glebes, &c. pleaſe their fancies and prevaricate with others, under a miſſeterme of their turning into Chattels and Lay-fees. If they had quite loſt (through their forced alienation) the quality and nature of Church duties and goods, why were the prophane intruders upon them faine to be enabled by favour of a Statute in the three and thirtieth of *Henry* the eight, to ſue for them in Eccleſiaſticall Courts, and not have recovered them at the Common Law?

Surely then they ceaſe not their continuall cries againſt the unrighteous detainers of them, with the ſtone in the wall, with the beame out of the rafter, and with the hedge unto the field; this is not our place, let us returne, &c. *Thou ſhalt not muzzle the mouth, &c.*

4. I object farther, this prophane defrauding of the Miniſters in their maintenance, appeareth wilfully to ſhut the eyes againſt the light of naturall reaſon, which ſhineth forth with the luſter of this concluſion, that the workeman ought in equity to have his wages, and the labourers deſerve to receive their reward.

This ſeemeth a character ſo deeply ingraven in common reaſon, as although the direfull hands of impious ſacriledge, be ſhamefully audacious to incroach upon the ſubſtance of the tithes, &c. yet are they not ſufficiently able to extinguiſh the ſtampes of it's truth.

Namely, that the excellency of the Clergies labour (being in quality and induſtry, in place and paines ſupereminent above others muſt needs aptly challenge the moſt worthy ſtipend and beſt remuneration.

To this purpoſe the Lord Archbiſhop *Sandes*, affirmeth that there is no ſtate (though of that heigth, as feare, honour, obedience and tribute is due to it) which may more rightly challenge a competent and ſufficient living, then the Miniſters of the word of God.

Wherfore thoſe which repine at the reaſonable maintenance of them, they ſeeme to have put out the very light of nature in themſelves.

5 Becauſe this hinderance and detraction of the ſpirituall Paſtours portion is very averſe, and degenerate from the conceit and courſe of venerable Antiquity.

For *decimæ erant ante legem ſub conſilio; in lege ſub præcepto, poſt legem in libertate Spiritus*, the payment of tenths, before the Law ſeemed to ſubſiſt under counſell, and in the time thereof they ſtood firme by precept, and when as that was once expired, ſtill they are good in the Evangelicall liberty of the Spirit.

As in the ſeaſon of the old Law, the affection of the faithfull people unto the Temple and Service there ſpared no expences: yea, ſome of the chiefeſt Princes of the *Gentiles, Cyrus, Artaxerxes, Darius, Alexander Magnus*,

nus, Ptolomeus Philadelphus, Antiochus Epiphanes, &c. ſhewed themſelves in this ſort exceedingly bounteous.

So ſince the birth of our Saviour Chriſt, the pious munificence of Emperours, Kings, &c. alſo the jealous devotion of Chriſtian people ran in the current of continuall addition to the Churches patrimony, but not in ſubſtraction from her propriety.

The Clergy held their Lands free from Taxes and Impoſitions, their chidren held their Inheritance with like freedome in honour of their Fathers Prieſt-hood.

But now a long time, ſince helliſh iniquity hath abounded, the holy love of the moſt part of our Chriſtian World is waxed cold: the doleſull tune of the deſolate Churches Song is thus ſad and lamentable, *Iſaiah* 24. *My leanneſſe, my leanneſſe, wo unto me: the treacherous dealers have dealt treacherouſly; yea, the treacherous dealers have dealt very treacherouſly.*

King *James* of excellent memory imployed in ſome places of his Realmes, pious wiſdome and power for a relief of our Sions ſhameſull diſtreſſe. Hee gave moreover many thouſand Acres of good ground to the *Iriſh* Churches, an illuſtrious monument of his religious liberality.

Our now moſt gracious King (God be thanked) followeth the devout foot-ſteps of his happy Father in paternall protection and favour of his Clergy. His Majeſties Sovereigne power and ſanctified diſpoſition is able and willing with the precious balme of heavenly juſtice, to cure this otherwiſe unrecoverable and inveterate ulcer, and to compell the due practice of this divine precept: *Thou ſhalt not muzzle the mouth, &c.*

6. I alledge when the maintenance of the Miniſters lyeth at ſuch a low ebbe, it uſually occaſioneth Schiſme in the Church, and Faction of the State; eſpecially (as for the moſt part commeth to paſſe) where poore beneficed Pariſhes are moſt populous.

Among

Amongſt ſundry wiſe and learned perſons ſacriledge hath been concluded the prophane mother of theſe deformed daughters.

It is no leſſe lamentable then ſhameful to conſider ſome Clergy men (through defect of a legall proviſion) being ſtung with the ſmart of want, and put to extremity, they are forc'd to ſubmit their necks unto a ſlaviſh yoke of ſervile dependance, and baſe engagement unto their wealthier people, who are able to ſuccour and ſupport them.

They are bound to the baſe peace of obſequious flattery by the cruell chaine of intolerable neceſſities ſo they dare not but quietly digeſt, whatſoever theſe inordinately do, either in converſation of life, or by confuſion at Church, either in the rudeneſſe of their works, or by the irregularity of their worſhip.

Neither durſt they refuſe to ſtand as they ſet them, for ſingle Cyphers, and ſuffer them patiently to number their ſummes (at their own pleaſures) with the figures of ſuch idolized Miniſters as they moſt fancy, whether *Paul* or *Apollo*, or *Cephas*: yea, I wiſh there wanted cauſe ſometimes to adde, be he *Martin Mar-prelate*, or *Julian*, or *Iudas*, or Satan transforming himſelfe into an Angell of light, they may ſcarce murmure at his preferment.

Moreover, whiles the Clergy remayneth miſerably oppreſſed with poverty (which contempt of their perſons, and neglect of their Miniſtery uſually accompany) ſo long doth that neceſſity of theirs, being of an active nature, ſeeme to call in many of them a continuall ſcrutiny of deviſes and ſhifts for the ſuccour and reliefe of it ſelfe.

And becauſe thoſe courſes which ſwimme againſt the common ſtream of goverment, and nevertheleſſe carry an externall countenance of piety and ſincerity, have ever appeared moſt prevalent for the promotion of ſiniſter

deſignes; they palliate their ſubtile practice under this ſpecious habit.

Thus they declaim againſt the corruption of the times, and bitterly inveigh againſt the Ceremonies and Polity of the Church.

It is their nſuall property to ſpeak evill of thoſe which are in Authority: chiefly they draw out the ſharp ſword of Schiſmaticall cenſure againſt Eccleſiaſticall Superiours.

The drift of their whole doctrine concerning them ſoundeth always with this Anabaptiſticall accent, down with them to the ground.

They never preach againſt Church-robbery, nor preſſe in any Sermon the true payment of tithes. But for their own peculiar intereſts (without any due diſtinguiſhment of different ſeaſons) they perſwade this Paradoxe, how when the Church is pooreſt, ſhe is pureſt.

And wheras the ancient Fathers determined out of the ſacred Scriptures, that God is to be worſhipped with ſome liberall return of his own bounty. And how hee muſt be thankfully acknowledged for the munificent Lord and Donor of all bleſſings, by a devout and free-hearted reflux, and rendring backagain a meet and ſufficient portion of the good things and benefits given us, to his honour and ſervice.

Such ſentences they inſimulate to ſavour of Popiſh ſuperſtition, and whiles they are ſure God hath no neceſſity, they are as ſecure to do him no dutie: condemning for an errour in opinion to offer unto him, but commending as a mayn ingredient of Reformation to take away from his Church.

Thus having by theſe plauſible inſinuations skrewed themſelves into a world of the peoples affections, unto whom nothing for the moſt part, is wont to be more gratefull and pleaſing, then liberty of cenſure, matter of in-

innovation, diſorder, ſingularity, and Religion at their owne price (which is next coſt nothing) lo, They get private gains out of the publike loſſes; & having brought conformable Miniſters out of a good conceit into an evill eſtimation with their Pariſhes, they climbe up by their breaches, and ſupply themſelves with benevolences ariſing out of the others ruines.

Theſe crooked practices have already had their dangerous conſequences: the world hath ſeldome been without many bleeding witneſſes hereof. *Germany* in particular may bewayle not onely her ſlain thouſands with *Saul*, nor ten thouſands with *David*, but her hundred thouſands.

For Schiſme is not accuſtomed to ſtay long confined in the Church, but ſhee is likewiſe wont to diſſeminate Faction in the State.

Archbiſhop *Sands* (of excellent memory for the cauſe of the Goſpel) preached at *Pauls* Croſſe, that by reaſon of the want of worthy wages unto theſe workmen for ſalvation, this miſchief ſpreadeth wider, and regardeth as little the throne of *David*, as the Chaire of *Moſes*, the Scepter as the Book, the Prince as the Prophet, the Civill as the Eccleſiaſticall State.

Thus as unity and peace between the Soveraigne and the Subjects, and withall the people mutually among themſelves, comprehends the true and proper glory of earthly Kingdomes, typically figuring the celeſtiall unity in bleſſedneſſe and eminency of the Triumphant Church of God.

So Schiſme and Diviſion of any people into variety of opinions and affections, is the bane and ſubverſion of a Church and Nation, reſembling the confuſions and perturbations of Satans infernall Regiment.

But theſe will never be totally ſuppreſſed, nor can there want wicked inſtruments to incourage the Subjects for

to run a courſe of contrariety and oppoſition to the laws and perſonall practice of the Prince himſelfe, in matters converſant about the exerciſe of Religion.

Neither ſhall we be free from the hazard of perillous Faction in our State by occaſion hereof, untill the eſtabliſhment of a proportionable mayntenance for the ſpirituall Paſtors doth arme and animate them by example and doctrine to teach and practice (without puſillanimous dread or dependance upon any man (religious and loyall obedience; *the giving to God the things which are Gods, and unto* Cæſar *the things which are* Cæſars: the feare of the Lord, and the honour of the King. *Thou ſhalt not muzzle the mouth, &c.*

7. I alledge the divine curſes againſt bad and diſhoneſt tithing; therfore ſtill rather where a requiſite ſupply and proviſion for the ſufficient mayntenance of ſpirituall Paſtors is wanting.

It is manifeſt, *Malac.* 3. that as upon the performance of this duty, a marvellous proſperity of the ſeverall fruits of the ground, a gracious opening of the windows of Heaven, and the pouring down plentifull ſhowres of bleſſings are promiſed: So for the neglect and contempt of this notable preſent, conſider in the ſame Chapter moſt grievous maledictions threatned.

Our Elders (Saint *Auguſtine* expreſſeth) had a happy abundance of all good things, becauſe they were faithfull in the paying to God his tenths, and unto *Cæſar* his Tribute. But ſince that devotion of tithing waxed cold, ſacrilegious perſons have by their covetouſneſſe in that kinde, defrauded themſelves of a double bleſſing; namely of the promiſes of this life, and of the life to come.

Other exactions ariſe to puniſh their exectable avarice: what is ſtoln from the Church cannot be preſerved in the cheſt, what is grudged towards the Sanctuary is urged into the treaſury: when men murmure to give the

the tenth they are made to forego the totall.

Dabis impio militi quod non vis dare Sacerdoti, whiles men deprive the carefull Miniſters, they become a ſpoyle to the cruell ſouldiers. The Lord is always ready and liberall to bleſſe, but the wicked perverſneſſe of man oppoſeth wretched impediments to hinder it: for he would have God beſtow all things upon him, and yet hee will offer nothing againe unto this bountifull owner of all things.

Quid faceres, ſi novem partibus ſibi ſumptis tibi decimam reliquiſſet? What couldeſt thou doe, if hee took all the nine parts to himſelfe, and left the tenth onely unto thee?

Thus indeed he not ſeldome dealeth when as he withholdeth his former and latter raine, to wither and waſte away thy wiſhed harveſt with a wofull drought: or when hee ſmiteth thy fruits with unſeaſonable ſtormes of hayle: or blaſteth them with extremitie of untimely Froſts.

And ſo thou grievouſly faileſt of thy covetous and greedy computation, the nine parts being taken away from thee, becauſe thou refuſedſt to pay the tenth which the Lord required.

For this is his moſt righteous courſe to turn them unto the tenth, which will not offer to him the tenth: to puniſh them with want, which famiſh thoſe which worke.

Witneſſe either the proper experience of offending perſons, or elſe the events of their poſterities, *Thou ſhalt not muzzle the mouth of the Oxe that treadeth out the corn.*

The uſe of the whole premiſes is to admoniſh all ſorts of Chriſtians to practiſe the doctrine of my text: to tithe and conferre towards their Miniſters mayntenance, according to the rules of holy Writ, within the compaſſe

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